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A BAPTIST THEOLOGICAL QUARTERLY

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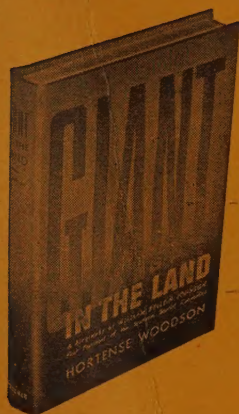
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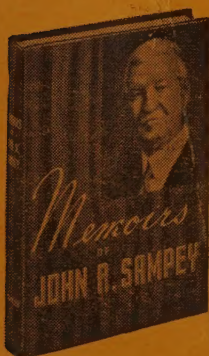


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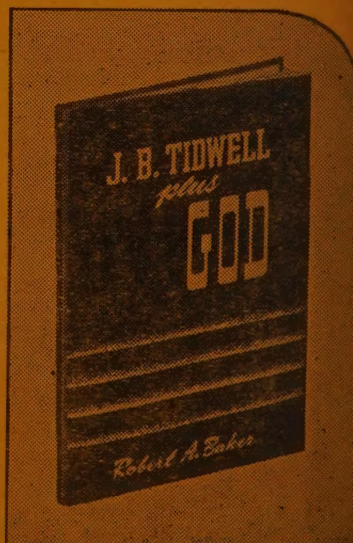
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A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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No. 3

Let Us Preach to the Limit of Our Vision

REV. L. D. JOHNSON

First Baptist Church
Danville, Virginia

J. B. Phillips, in his translation called, "Letters to Young Churches," has interpreted Paul's statement in the twelfth chapter of Romans about the gift of prophecy in this stimulating sentence: "If our gift is preaching, let us preach to the limit of our vision."

Now, so far as I know, that is as fair, although perhaps not as literal, a translation of Paul's intention at this point as the more familiar reading of the Authorized Version, "Whether prophecy, let us prophesy according to the proportion of faith." But one thing I do know. Phillips' translation here sets my imagination on fire, for it is a healthy reminder that we who are God's chosen prophets do not always preach to the limit of what we have seen and do see, are continually tempted to scale the vision down, cut our cloth to fit the situation! We are always warning our hearers against allowing the strong, sharp, cutting edges of their ideals to be blunted against the hard realities of what men erroneously call "this practical world." Today let us say that to ourselves, lest "having preached to others, we ourselves might be rejected." For to do less than to stand on the tip-toe of his vision and say what Emerson once said in the midst of a theological controversy, "I shall go on just as before, seeing whatever I can, and telling whatever I see,"—to do less than that is for the preacher to violate the sacred trust given to him by Jesus Christ, and to prove himself a false prophet to those who look to him to point their eyes in the direction of God.

The plain intent of this sermon is, then, to remind us who are always reminding others, that the reason we preach at all is that we have seen and do see something, and that it is our responsibility—and necessity—to say what we have seen, lest we arrive at that awful destination where the preacher sees his

. . . Vision splendid . . . die away

And fade into the light of common day.

If you think you can detect an autobiographical note here and there as we go along I suppose it would be truthful for me to admit the point. And I could only answer that I believe all preaching to be autobiographical—desirably so if it convinces the hearer that the preacher's message about Christ is rooted in his personal experience so that when he says, "I know whom I have believed," the listener is convinced that the preacher is not merely quoting—but distastefully, disastrously so if the autobiography of his sermon is merely repugnant self-display.

Suppose we begin, then, by re-affirming a truth which gets the consent of the highest that any preacher conceives of his calling: namely, that the only excuse for preaching is that we have a vision—not "have had," but "have." We have seen and do see something, we have heard and do hear, we have felt a compelling hand and we do feel it now. That alone is sufficient motive for preaching.

How essential is this vision, I need not tell you. When that same Ralph Waldo Emerson, quoted a moment ago, said to the graduating class of Harvard Divinity School now more than a hundred years ago, "Only he can give who has," he was stating a fundamental in preaching as basic as "two times two equals four" is in arithmetic. You cannot preach without a vision, a personal encounter with God. Visionless preaching is like a search for treasure without a map, like a car without a driver—it begins no place, goes no place, and arrives at no destination.

All the information which a man can compile cannot atone for preaching that does not have its eyes fastened

upon that which has been revealed in Jesus Christ, while the sense of having a message, and of being a messenger, can and often does make a real sermon out of an otherwise quite commonplace talk. It must have been something like that which caused the religious leaders of Jerusalem to marvel when they looked at Peter and John in those first turbulent days after the departure of the Lord, for "they perceived that they were unlearned and ignorant men," but still they could not confound the power which they beheld in men who proclaimed boldly, "We cannot but speak the things which we have seen and heard."

One of God's noblest compliments to a mortal is to entrust him with a message to be delivered, so that he believes as Paul believed that what he has to say has come "not from men nor through men, but through Jesus Christ and God the Father who raised him from the dead." And whenever a preacher goes into his pulpit with such a sense of personal experience, rather than with rumor, relic, or rote, or with the borrowing of another's product for his own temporary gain, then he can be sure that he has a sermon. Then he will speak as the result of "having something to say rather than of having to say something."

Ten years ago there was published a now famous editorial in *Fortune Magazine*, in which the pulpit was accused of failing to provide the moral and spiritual leadership which the country needed. "The flock is leading the shepherd," the editors protested. "The voice of the Church today is the echo of our own voices." Man is lost, said *Fortune*, and "the way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says."

Now, that is quite an assignment. In fact, it is a staggering responsibility which the preacher assumes when he presumes to speak the Word of God. Who is sufficient for these things? Karl Barth, among others, has seen the dilemma of preaching and he put it in these simple statements—as simply

as Barth ever put anything, I suppose: The preacher's task is to utter the Word of God. But the preacher is human, and so can never utter God's Word. Hence the preacher can only agonize at his task, praying that through his witness, through his pointing to a Word which he can only imperfectly and fragmentally understand himself and which he cannot utter, God Himself may use the occasion to speak His own Word to those who wait in worship.

So the best that the preacher can possibly do is to try to preach to the limit of his vision, and to leave the rest with God.

But it is not the fact that his vision is finally beyond the preacher's power to speak which should disturb him most. It is not that he cannot see it all, and cannot tell even all he does see. It is instead that someone keeps getting in between him and his vision and prevents his seeing and telling even what he might. That someone is, of course, himself. For the preacher becomes his own worst enemy, by getting in his own light, so that he no longer sees the vision of Christ but only himself, or if he sees the vision at all it is distorted by the intriguing shadows cast upon it by his own starved ego with its demand for appreciation. Thus does the revelation of Christ become mixed and colored with self-revelation, until it may be that in time a man's entire ministry of preaching may degenerate into little more than the disgraceful state of self-display his pulpit becoming a stage whereon he dramatizes himself.

It is the rare spokesman for Christ who can control this subtle temptation enough to let the voice of God be heard, the vision of God be seen. Pride, the sin of the fool—the sin of all men, but especially of the minister, turns the preacher from a prophet into a parading peacock, preening his feathers, often unaware of the ghastly and unbecoming thing he makes of his presentation of Christ.

John Henry Jowett, one of God's good preachers, left us for our profit among his manuscripts the record of his being invited to conduct a camp-meeting out in the woods for a group of men who had been brought there to the camp from

the Water Street Mission in New York. At the beginning of the service prayer was offered for the preacher, and the prayer opened with this inspired supplication: "O Lord, we thank Thee for our brother. Now blot him out!" That I take to be the very sentiment which the preacher should seek to express in as much honesty as he can muster before every pulpit appearance, so that those who hear his words might be able to say to him:

For me 'twas not the truth you taught,
To you so clear, to me so dim,
But when you came to me you brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you—and see
The Christ instead.

But to do that isn't easy. I doubt that there is a group of people in the world who have a harder time of making real the words of Jesus about denying self and accepting the cross of self-renunciation than preachers. Not many of us become drunkards, not many murderers, and relatively few of us are ever taken in adultery. And we do make sacrifices here and there. But our very goodness—or lack of rank badness—and the very sacrifices we make, are turned upon us by the devil as weapons to destroy us. For this very goodness of ours is apt to make us proud and self-righteous, and therefore self-sufficient.

Albert Schweitzer needs no defense or explanation of his greatness. He is, without question, one of the few truly great people in this twentieth century mass-mind mediocrity. "There," said Albert Einstein of him, "in this sorry world of ours is a great man." But the greatness of Schweitzer is not that at the age of thirty he had three doctor's degrees added to his name—all earned, incidentally. And it is not that he was at this early age already recognized as one of the finest organists in Europe with a career of fame and fortune awaiting him. Nor is it that at the youthful age of thirty he

held the chair of theology at the University of Strasbourg, was an author of note, a recognized philosopher, authority on organ construction and on the music of Bach—to note several of his accomplishments. Nor does his greatness really lie in the fact that he surrendered all that he was or hoped to be to enter training to become a medical missionary in Africa, where he has literally spent himself for Christ and the natives. It is none of these facts about Schweitzer—as inspiring as they are—which gives the key to his true stature in our midst. The reality of this man's greatness you will find in his self-examination at the time of his decision to renounce everything to do the will of God.

For this young man of thirty concluded as he thought about the decision he was contemplating that it was not enough simply to make the sacrifice. He must push the self-examination beyond the point of asking himself, "Are you willing to go?" He must ask and answer the deeper, more penetrating question, "Why are you willing to go?" He must ask himself, "Are you doing this because you want to be a hero or a martyr?" And he concluded that only the man who was not only willing to make the sacrifice but willing to make it for the right motive was fit for the task he had cut out for himself.

That, friends, is the real question of the surrendered self. Have we really surrendered, or are we merely using the show window of the ministry for the advertising of ourselves, even though we may drape ourselves in the garb of a hero or a martyr? Yes, pride is a subtle sin, and that is why it is so dangerous for the ministry. Truly, as Paul said, "Satan himself masquerades as an angel of light."

Since, then, we do succumb to the temptations of pride it is well to pursue the course of ministerial self-sufficiency to its result. The harvest of pride is anxiety. The self-dependent soon become the anxious. It is an anxiety based on loneliness—for the preacher is standing alone, having excluded his vision of God, or so blurred it with his own shadow that he cannot see its radiant glory. It is an anxiety of the insecure with its limited resources, for the self-reliant

and self-revealing preacher is drawing from the un replenished cistern of his own shallow self. He is living on the ragged edge of spiritual bankruptcy, and he is terribly afraid. For his anxiety is the state of an unsundered ego with no invisible means of support. And it has none precisely because it is unsundered.

In this state of anxiety results become awfully important to the minister. He feels that it is his own responsibility, and it is, because he has usurped the place of God, and the getting of results is up to him. He dare not have a year in which the dizzy pace of mathematical calculation of success sags, for so to do is a direct evidence to him that he, personally, is slipping. Thus does his anxiety drive him on and on—increasing the pace—knocking himself out—to have a “ten per cent increase over last year.”

I have had a greater affinity for Jonathan Edwards since reading recently (I have not verified the story) that after those years of intense revivalism in New England under his leadership something came up in his church and for four long years not a single person presented himself for membership. I have tried to imagine what it would be like to be in that position and have wondered how many of us could stand the pressure of such apparent personal rejection.

Wasn't it Kierkegaard, Christ's great Dane, who once remarked that there had been a time in his life when he was interested in getting people to respond to the invitation to come into the church, but that he had reached the point where he was concerned only to make them understand clearly what it meant to respond, even if no one did? But the anxious preacher, his personal integrity at stake, cannot afford such a luxury; he must have results.

This anxiety which comes as the result of our self-sufficiency is not only one of loneliness, it is also a breeder of covetousness. Competitiveness, a sense of keen rivalry, attacks the minister's heart and life. For he cannot help making comparisons between his own position and that of others, since he has come to interpret his ministry in terms of selfhood. And he finds it hard to be both generous and

genuine in his evaluation of another brother preacher's ministry, for covetousness, one of the meanest sins in the book, has taken possession of him and the success of another appears to be a discredit to himself.

Nor does the preacher's anxiety show itself in his demand for results and in his competitiveness alone, but also in his neurotic need for praise. Like a hungry beast his desire for approval is ravenous and unmanageable unless it is constantly being fed with compliments. Alexander Whyte, one of Scotland's many contributions to a great pulpit, put his finger too close to our sore spot when he cried: "What miserable slaves we all are to the approval and the praise of men! How we lick their hands and sit up on our haunches and go through our postures for a crumb! How we crawl on our belly and lick their feet for a stroke and a smile!"

Well, when the preacher becomes anxious then he begins to look around for some way to bolster and strengthen his message. And since he is bent upon self-revelation it is only natural that he look within himself for such support.

He may take a fling at being clever. Now mere cleverness in preaching may tickle the fancy of the hearer but it is extremely doubtful that it moves anybody closer to God. Indeed, the horrible thing about the clever preacher (who is primarily clever) is not only that he feeds his own ego with his cleverness, but, what is worse, he also feeds the flame of the listener's pride because he makes the listener think that the speaker has appreciated the hearer's intelligence enough to be subtle.

Paul faced this situation when he came to Greece, where professional teachers delighted the fancy of their hearers with their witty paradoxes. Paul said that he came with no such polished and erudite words. He was no strutting orator putting on wise airs. He had not come in the name of his own superior scholarship, but rather as an ambassador for Christ, a messenger of God's mercy. It was his purpose to capture them, not for himself, who was "all things to all men that he might save some," but for Christ who alone could remake their lives.

But while most of us are not able to be clever much of the time, all of us are smart enough to have other tricks in the bag which will help to take the place of the spiritual content which the message ought to have. We know how to move the people with our histrionics—the pitch of our voices, our mannerisms, our intensity—until sometimes we make a pretty good job of hiding our lack of a vital message behind the bombast of raucous shouts or the mellow tones of sweet talk. Believe me, as one who has had the sad experience, the saying is true that, “the greatest fault in delivery is not having anything to deliver.” Rabbi Stephen M. Wise put many a spicy line in his recent autobiography, but none better than this: “A voice of honey is no substitute for the salt of thought.”

This tendency of ours to rely upon words instead of upon the Word calls to mind the story of the preacher who waxed oratorical in his prayer in the morning service, crying passionately and loudly, “Power Lord, more power!” The service concluded, the family sat, like preachers’ families do sit in semi-exhaustion after the tenseness of the first part of the “Day of Rest and Gladness,” at the Sunday dinner table. The wife, as preachers’ wives sometimes are, was silent. Finally he couldn’t take it any longer and so he asked, as preachers are always asking their wives, but shouldn’t: “Well, how did it go this morning?” “Man,” she said, “you prayed for the wrong thing this morning when you asked for power. You didn’t need more power; what you needed was ideas!”

Well, as noise is no substitute for the Gospel, neither is a general vagueness which never gets around to putting its finger on anything in particular a substitute for having something from the Lord to say which is specific and saying it so that it cannot be misunderstood.

One great pulpit master said that when the preacher is climbing his pulpit stair he ought to be able if stopped and challenged by an angel for the statement of his mission to give immediate answer, without hesitancy or stammering. It is not sufficient merely to be like Mr. Coolidge’s preacher,

"Ag'in sin." It is not enough to advocate the Golden Rule or advise men to live in accordance with the principles of the Sermon on the Mount. Nor is it prophetic preaching to major on alliteration, couched in pious, high-sounding phraseology. Such generalities, unapplied to specific problems, may be true, but like pebbles which have been washing down a brook for a thousand years they have long since ceased to have any rough edges.

And as generalities are a refuge for the anxious messenger who is eager not to offend, so are irrelevancies. Does what I have to say make any real difference, or am I merely shadow-boxing with words and ideas? Am I answering with great fervor questions which nobody has thought to ask? This same Phillips whom I used in the beginning translates Paul's admonition to Timothy which is ordinarily given as, "Be instant, in season and out of season," into this fresh word of caution: "Never lose your sense of urgency, in season and out of season."

The Christian message must be the message of our own time. The vision must be the vision which God has given me for my own day. We are not called upon to face wild animals in an arena. Once that was the test of Christian faith. But we have our own arenas to do battle in. We do not have to contend with the witch-burners of Salem. But the witch hunt is still on. It is the same warfare with the forces of Satan, but the battlefield changes from age to age. There is no use to fight over the same battleground which has already been taken. There is plenty to be taken yet, believe me.

In the records of the church which I serve you can find statements like this one: "There were no services today, the minister being a bit too much under the influence of spirits to preach." I doubt that I could get away with that today, if I wanted to, but that does not mean that the present minister of our church has no moral problems. Read through the same old church records and you will find that Negro slaves were members of the same church with their white masters. We don't have slaves in our church today, but that

does not mean that the attitude of all members of our church toward the Negro is the attitude of Christ, and that there is nothing more to be said.

To make the message contemporaneous, filled with urgency, meeting human need, is one of the hardest things for any preacher to do. It is almost impossible for the preacher who is filled with self-desire and who has become anxious, for it is much less painful to deal in non-controversial irrelevancies.

I would suggest one other retreat of the timid soul. It is the retreat into conformity or into non-conformity, as the case may be. The anxiety of those who have none other than themselves upon whom to rely is nowhere more evident than at this point. The truth of the matter is that our feelings regarding conformity to others are mixed feelings. The anxious preacher may react in one or more of three ways in his relationships with those whom he would influence or who would influence him.

His may be the type of anxious ego which cannot bear the thought of being left out on a limb by itself. So the preacher follows after whatever seems to be acceptable without too much reference to his vision. He apes those who have achieved prominence, he adopts their methods, their mannerisms, he may even preach their sermons. He is strictly a "Me, too!" preacher, who can be and often is described by those who write letters of recommendation for him as a "safe and sound" preacher, which generally means that he is in the pattern of denominational acceptability. He can be counted on not to have too many ideas of his own.

Then there is the type of preacher who prides himself upon being a non-conformist. This is likewise a manifestation of our anxiety. We like to be different simply for the sake of being different. This preacher wants people to believe that at best he is "refreshingly unusual," if not a little bit eccentric. He delights in shocking people, like a little boy trying out his first bad words. He wants you to understand that he wears no man's collar, and often in the bargain

he unwittingly reveals to you that neither does he wear Christ's, but only his own.

But this feeling about conformity works in an uglier way than either of the above. The anxious, insecure, people cannot stand to have other people different from them, either. For to such souls difference of outlook is a personal affront. How dare they hold a different opinion from our own! Who do they think they are, disagreeing with us? So we dishonor them with names like "Modernist" or "Fundamentalist", and we try to whip them into line. That, unfortunately, is the historical method of dealing with the non-conformist. And church history is no exception! O Spirit of the gentle Jesus, will we never learn?

For this reason, as well as for some others, I am grateful for the providence that sent me into a Baptist home. I do not know that I would have had the good sense to be a Baptist otherwise. And I am glad that I am a Baptist, for Baptists are Christians who are committed to the idea that the most precious relationship in the world is that which exists between one puny, little human soul and Almighty God. And they believe that that little soul can have a true vision of God as He is revealed in Jesus Christ without benefit of priest or interpreter, and they must be and are willing, therefore, to accept the fact that all men will not see their vision of God in the same way.

Well, what happens to the anxious preacher who has tried to supplement his failing vision with cleverness, or oratory, or vagueness, or irrelevancy, or conformity (or non-conformity), or anything else? The latter state of that man is worse than the first.

He loses his self-respect. There are few worse calamities for the preacher than not to be able to respect himself. But to rely upon some device of my own making as a substitute for what I see in Christ, simply because I am afraid to speak the truth or because I am so intent upon being successful that I do not see the truth clearly any longer, is to destroy my respect for my own being. It is to cease being a prophet

and to become a professional performer, drawing a salary for making the people feel not too uncomfortable.

To know, for example, that discrimination against my neighbor because of his race, or creed, or color, is giving the lie to everything Jesus stood for—to know that and be afraid to preach that vision is to destroy something in me too precious to be played with. Ah, God, what such cowardice does to a man's self-respect!

Not only does he lose his self-respect but the law of diminishing returns begins to operate on his ministry and the words of Jesus become real: "... From him that hath not shall be taken away even that which he hath." So the self-sufficient preacher who has put himself in the place of the Gospel finds himself the victim of a vicious circle from which only the grace of God can extricate him. The circle is: pride and then the fear of failure, and then compensation to keep from failing; then more pride because of human achievement, then more fear that the pace might not be sustained, then intensified compensation to keep up what he has started—and seems unable to stop—and on and on he goes unless something happens to pull him out of his self-created squirrel cage.

And it is the conviction that something can happen, and does happen, which is the source of our hope. A man can be saved for preaching to the limit of his vision when his pride, that hydra-headed monster which plagues his better self, is subdued long enough for the vision of God to be seen. Sometimes, I suppose, it takes a soul-shaking experience of sorrow, or perhaps the utter collapse of personal ambition, to drive us to our knees. With others I suspect it is the constant effort to live with Christ and within His will which enables them to preach Him and not themselves. This must be why the great preachers' lives have all been marked by one common characteristic—an intense devotional life.

Herman Hagedorn's poem, "The Bomb That Fell on America," in which he shows that the atomic blast of Hiroshima rocked America, too, offers a drama-packed illustration of man's encounter with God. Deeply stirred by the

implications of the bomb, this modern "pilgrim" went "to call on the Lord in His house on the high hill." He went imploring that a miracle might be performed to save the people of America. But the Lord spoke as if He were not even interested in the hundred and thirty-five million other Americans, but only in the pilgrim. "Perhaps," He said, "there's something in you . . . that will have to be cracked open . . ." The pilgrim laughed. That was a joke. But the Lord wasn't laughing. "There's nothing the matter with me," the pilgrim protested. "It's the other fellow that's the trouble."

Then silence rose out of the ground, straight, hard and thick as a wall, rose like a wall between the pilgrim and the Lord. "I'm one of your troopers," the pilgrim said. "Lord, I've been fighting your battles for years and years." The wall was so cold it sweated and the pilgrim began to sweat, too. "You know all about it, Lord. Please don't pretend that you don't." But the wall got higher and higher and thicker and colder and wetter, and he had to shout to be sure that the Lord could hear him at all. "You can't do this to me! I'm a pillar," pilgrim cried, "I'm a cornerstone! I'm a good man, Lord! I don't get the idea."

The next thing the pilgrim felt was a Hand on his collar, a Hand that made him remember the woodshed and the shingle, and the glint in a father's eye. The Lord lifted him up and set him down in a desert, wilder and darker than any in New Mexico. And there was a Cross in the desert, and a Man on the Cross. And the Voice of God said, "Look at Him, and look at yourself. Look at Him, and be still, look at yourself and be honest."

"What do you see?" said the Voice.

"I have never been crucified," pilgrim confessed.

"No," said the Voice, "you have never been crucified. Do you know why?"

Pilgrim felt suddenly ashamed, "I have never made people angry enough."

"Look again . . . and say what you see," the Voice commanded.

"I talked about love, but I myself never loved."

"What else?" the Voice pursued.

"I talked about Christ, but I worshipped only myself."

"What else?"

"I talked about truth but I never dared look her in the face."

"What else?" said the Voice.

In desperation the pilgrim leaped up and ran through the desert wastes, but wherever he fled there was the Voice saying, "What else?", and wherever he stumbled and fell in exhaustion there was the Cross, until at last he lay sobbing and shaking, stripped naked and afire, with all his self-will broken, alone in space, alone save for the Cross.

Then said the pilgrim, "This is the end. I am dust, and the wind will scatter me. This is the end. Who shall look Truth in the face, and live?"

But the Voice said, "This is the beginning, this is day-break. Give me your life, and day shall be like a new world. The unclean shall be clean, the cowardice courage, the weakness power. Give me your life and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone and stone and make them a wall."

And the pilgrim, reporting his encounter, said: "I laid my hand there in the hand of God."

Blessed is the preacher who has the painful experience of meeting the Man on the Cross in some transcendent hour and of having his self-will broken, and of placing his hand in the Hand of God! If such things happened to us more often we would be better men.

Back in those years of the mid-thirties before we ourselves were rudely awakened by the noisome pestilence of war our consciences were asleep to the crucifixion of China by the Japanese invaders. As we all remember with shame, we sold scrap-iron to the Japanese militarists to kill our Chinese friends. A young American newspaper correspondent, Robert D. Abrahams, was in the City of Shanghai when enemy planes destroyed much of the city with fire bombs.

He was deeply disturbed because of the indifference of Americans to this atrocity and sat down and wrote some lines which were first published, I believe, in the Saturday Evening Post. This is what he wrote:

Tonight Shanghai is burning,
And we are dying, too.
For what bomb more surely mortal
Than death inside of you.

For some men die by shrapnel,
And some go down in flames;
But most men perish inch by inch,
In play at little games.

Surely it does not need to be said that the times are much too serious now for play at little games. Therefore, "if our gift is preaching, let us preach to the limit of our vision."

Sanctifying the Secular

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Quite reasonably we might have expected the Apostle Paul to climax his profound heavenly Book of Romans by a summons to all believers to raise a rapturous halleluiah. Most surprisingly instead he plummets straight down to daily life with the homely admonition, "Be not conformed to this world" (Romans 12:2).

The exhortation may now be translated, "Be not mastered by the secular." Even so the most unlearned Roman of Paul's day would have understood our rendering, because the Latin for Paul's one deep term was *seculum*, from which we derive our word "world." The young theologian Timothy, half Greek, would hardly have had trouble in grasping what Paul meant by the word—certainly not after this when from Rome in prison the Apostle wrote sorrowfully, "Demas hath forsaken me, having loved this present world." It is we who have cluttered the word with ambiguity. But perhaps all agree that when Paul concluded the greatest book he ever wrote—the greatest book of theology ever written—with the plain injunction, "Be not conformed to this world," he obviously meant, "Be not shaped by the material to the disregard of the spiritual—be not molded by the temporal to the neglect of the eternal." And we recognize that in our day one who is so shaped and molded is called a *secularist*, that the life-controlling philosophy of such a person is called *secularism*.

I

Unquestionably our age is secular—in the opinion of many the most completely secular known to history. To define it as such is at the same time to condemn it as evil-ridden.

To consider just how grievously afflicted by evils our secular age is believed to be, we are forced to face up to

Note: Baccalaureate Sermon, Southern Baptist Theological Seminary, 1950.

bills of indictment. Hear this. Many recognized students of civilization allege:

That secularism has supplanted the Kingdom of God with the kingdom of man, and made for an exclusive humanism.

That it has substituted the discoveries of science alone for divine revelation as rightful authority over the human mind.

That it has altered education from making a life into making a living.

That it has replaced concern for the salvation of the soul with concern for technological security.

That it has altered politics from governance of moral law to preference for a rule of expediency.

That it has converted business from legitimate aims into human exploitation and defenceless money-grubbing.

That it has paganized sex relations and destroyed the sanctity of marriage.

That it has uncapped the worst conceivable hell and unloosed the most hideous devils that ever crawled out of an abyss, such as modern war.

That, for its minions at least, it has taken away the meaning of life and obliterated the hope of a divine destiny.

II

You may judge the merit or demerit of these charges for yourselves. Meanwhile let us glance at the places in the world where secularism is most pronounced. In two areas the great god's Power and Plenty supremely rule.

The frankest, boldest expression of existing secularism is found in communist states, notably the Soviet Republics. Russia proclaims itself atheistic and definitely concerned with creating a godless society. Admittedly it has been unable thus far to stamp out the churches and must needs allow religious worship with some attendant activities. The communistic state, however, still openly condemns religion as being "the opiate of the people," and hopes eventually to eradicate it from the life of its citizens.

Toward achieving a completely secularistic society, we know that the communist state interprets all of life in terms of the material, and asserts that every question will finally be settled according to the law of economic determinism. That heartless philosophy takes away from the individual human being any real significance as a person and places him as a dumb driven creature in the mass, subject to the will of iron masters who are in control of things. Things! That is the communist conception of man and matter—both are in an earthy process, whipped into line by absolute dictators who are senseless to human rights and basic freedoms, operating under the theory that the state is the be-all and end-all.

Strangely enough, though the communist cult rejects religion, it strongly resembles a religion. Repeatedly it has been shown that Communism has its sacred scriptures, its inspired revelators, its inerrant dogma, its saints, its martyrs, its hagiology, its demonology, its heresy trials, its inquisition, its excommunications, its pope, its ruling hierarchy, its consecrated priesthood, its missionaries, its sacred shrines, its proselyting passion, and its apocalyptic future which is intended to offset its grim present. Many reputable thinkers reason that in whatever respect Communism differs from Roman Catholicism, it nevertheless borrowed its basic pattern from that totalitarian church.

In a second section of the world secularism is rampant—in the United States of America. Varous attempts have been made to explain this humiliating condition. Some say it is due to our intense nationalism, which often magnifies the interests of the state at the expense of the moral and the spiritual. Others insist it is due to our capitalistic system, which emphasizes the profit motive, accents acquisitiveness, and tends to make money our measure of the highest goods. One has asserted that America has plenty of dough but little leaven! Not a few attribute our secularism to democracy, which encourages every free and equal citizen to feel that our brand of democracy is self-sufficient, owes nothing to the Almighty. Upon his return from a visit here, someone

asked L. P. Jacks, the English scholar, about American democracy. He replied, "I didn't investigate it—I don't like to disturb people in their devotional exercises." A growing number shout that our humanistic secularism is due to an abject subservience to science, assumed to be the only authority. Still others argue our technological proficiency has induced us to strut about as gods.

Not a few who deify the church loudly allege that our secularism is due to our traditional, constitutional principle of separation of church and state. Father J. Courtney Murray of Woodstock (Jesuit) Seminary, a topmost authority on the subject among Roman Catholics, recently told a Yale University audience that we of America have had one hundred and twenty years of disastrous development of this principle until it has become an absolute. "We should now reverse more than a century of error," he declared. He plead for a plan of collective bargaining for state moneys among the American people, whereby the churches and the government should share in public support, in order to avert further corruption of our culture.

III

No matter what various persons or groups think is the cause of our debasing secularism, I take it that all of us wish to do more than gaze at the sinister picture. But what can we do? Is there any way by which we can sanctify the secular? Must we join the pessimists in concluding that in our generation religion has been superseded and mankind is hastening on to doom? Or shall we merely observe with T. S. Eliot that when our civilization has perished,

"The wind shall say, 'Here were decent godless people,
Their only monument the asphalt road,
And a thousand lost golf balls'".

First answering negatively, I would insist that secularism can not be routed by invoking the aid of the Government. Not in the United States. Yet it must be reported that at

least three distinct groups in his country undoubtedly believe it can.

The first is the Christian Amendment party. These good people are spending large sums in a lobbying effort to induce Congress to stipulate in the Federal Constitution that Christianity shall be our religion. Think of that! Seeking to undo what the founders of this Republic, considering well, in the First Amendment provided Congress must never do—"make any law respecting the establishment of religion." And imagining that we can Christianize this Nation by means of legal enactment and use of the police force!

The second group crying lustily for Government aid to religion, and specifically under the banner of the battle against secularism, is the Roman Catholic Church. We can readily understand how the Romanists, nurtured in European and medieval church-state relations, find it hard to adjust themselves to democracy. They have always believed that the state is the civil arm of the church and should pay the church's costs. To bring about this practice in free America, they naively think to reinterpret the First Amendment for us. They contend that the founding fathers, in saying that "Congress shall make no law respecting the establishment of religion," never intended anything more than to prevent the establishment of a single church. They maintain, "The founders meant to leave the government free to help all churches equally." Thus, according to the Romanists, the Constitution forbids a monogamous union of one church and state but allows a polygamous union of the state with all the churches. But the failure of the Roman Catholic Church to cure secularism in other lands furnishes no assurance that, even with its coveted state aid, it could cure the malady here.

A third group crying for state aid to religion in the war against secularism is composed of certain Protestants. Professedly alarmed over the trends in our culture, they are begging the public schools to take over the function of religious instruction, or else definitely to collaborate with the churches in furnishing it. Who are these discouraged

Protestants? They are mainly in denominations which sprang from state-established churches and are still in affiliation with such churches in other lands. Although breathing the air of our free religion, which is commonly conceded to be more vital and dynamic than religion in lands afflicted with state-established churches, these confused adherents of the old system have been unable to shake themselves free from a lingering hangover—the idea that the government should support the church.

Baptists have never had connections with a state church. Methodists, while originating in the Anglican church, were launched as independents. Disciples, and a host of other denominations, have never been connected with state-established churches. None of these can go along with such compromising Protestants. Baptists and other untrammelled groups, not only uphold the United States Supreme Court in its Constitutional decision against the churches teaching religion in the public schools, but believe such teaching would be ineffective and detrimental. Released-time classes either afford a negligible value or else introduce sectarianism which is violative of state constitutions and utterly contrary to the American concept of universal free public education. If God's appointed agencies, the home and the church, cannot give adequate religious nurture, why should anyone imagine the state can turn the trick? It is not the function of government to teach religion. It cannot impart personal faith. All else in religion is incidental.

Still speaking negatively, we must insist that to win religion's war against secularism we do not have to undo the Renaissance and return to the controls of an authoritarian church. Our Roman Catholic brothers point to the Twelfth Century as the apex of all the centuries, and assert that it is entitled to that distinction because the state and society in general with all its institutions and individuals then acknowledged the absolute sovereignty of the church. We answer that such a supposedly blessed condition could not endure, because vast ecclesiastical power, exactly like vast political and economic power, always waxes corrupt,

arrogant and oppressive. The Renaissance and the Protestant Reformation came on inevitably. The people had to cast off the controls of a very imperfect church which pretended to be God's vice-regent on earth. The end of the Twelfth Century was, after all, the end of the Dark Ages.

The Protestant Reformation and the historic movements for religious freedom did not signify the repudiation of religion but the rebirth of religion. Democracy is founded on a faith in God which produces faith in man. It believes that man is capable of governing himself, capable of exercising a free conscience, capable of reading the Bible for himself and competent to settle with God without the mediation of priest, sacrament or church. In consequence wherever the Protestant faith has prevailed the highest literacy is to be seen, the loftiest moral character has been attained, the noblest social institutions have flourished, the fewest social iniquities have arisen; and, more lately, the feeblest manifestations of secularistic Communism have been observed.

Approaching now the positive answer, let me show the divinely ordained way for sanctifying the secular. Paul supplied the answer long ago.

First, let us be reminded of the unescapable necessity for individual transformation. "Be not conformed to this world, but be ye transformed by the renewing of your mind." This is the indispensable starting point. "The soul of all improvement is the improvement of the soul." An executive of the United Nations tells us that "not the control of the hydrogen bomb is the crucial question, but effective means to control man." Arnold Toynbee ends his notable studies in civilization with the conclusion that the only real religious progress observable on earth takes place in individual souls, and the lone hope of human betterment is increasing the number of improved souls.

In our time this primary, fundamental requirement for the remaking of man calls for an entirely new emphasis on New Testament evangelism. In getting back to the reconstruction of individuals, we are getting back to Jesus. If we could but recapture his vision of the lost, and his passion

for recovering them, and only once really accept his Great Commission to make a disciple of every creature, we should unquestionably take the farthest stride forward toward setting the whole world to rights. Oh, how remote we are from that! A theological professor was heard to remark that he would not know how to lead anyone into the experience of salvation. Suppose all his students should take their pattern from him! In sober truth, every Christian layman, as well as every preacher, should be a soulwinner.

Fifty years ago I heard the greatest sermon which I have ever heard. The preacher was B. H. Carroll, the founder of the Southwestern Seminary. The day was the Fourth of July. The audience was made up of Texas Baptist pastors. The text was, "If the Son shall make you free, ye shall be free indeed." With logic on fire, with burning eloquence, the veritable giant sought to impress his hearers with the implication that so great a potential freedom for mankind obligated every believer to be an evangelist. I can hear him now as convincingly, compellingly he cried, "You may be beautifully modest, you may be unimpeachably virtuous, you may be surpassingly brilliant, you may be irresistibly efficient, but if being a Christian you are not a soulwinner, there is something wrong with you!" My soul, what is wrong with us, that we do not each of us feel as he felt that day?

But it is not enough to bring men into a transforming experience of Christ's saving power in their inner being; that power must transform the outer life also. I say to each of you, you must also be brought under habitual obedience to the sovereign authority of Jesus Christ, "that you may prove what is that good, and acceptable, and perfect, will of God." The Saviorhood of Jesus Christ is only a partial gospel; the whole gospel includes his lordship also. At Pentecost the Apostle Peter proclaimed that God hath made the crucified, risen Christ to be "both Savior and Lord." Compare also I Cor. 1:30: "But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption." I gravely fear that many

Southern Baptists have but dimly glimpsed this exalted view of the gospel. Perhaps the reason our churches are so waterlogged with drifting timbers is that too many of our members are blissfully floating in the sense of the Savior's forgiving love but have never sincerely accepted his absolute authority over their lives in all human relationships—their homes, their business, their citizenship.

The greatest single social outcome of the Protestant Reformation was adoption of the doctrine of the sacredness of the secular. By it the reformed Christians said the callings of the so-called secular were to be as consecrated as the so-called religious. By it Christian dignity was conferred on even the most menial job; by it a sense of mission was communicated to every man's vocation. All work is a service to God. To consider any man's vocation primarily and essentially secular, as that of business or politics, is to send a moral sag into it and to impoverish daily life. Conceive, if you will, what the consecration of the secular under the benign rule of our Savior and Lord Jesus Christ would do toward redeeming the "wastelands" about which we hear so much bitter lamenting today. It would revolutionize society.

But hear! When I speak hopefully of redeeming the secular wastelands, I do not refer to building an earthly paradise. Building an earthly paradise is but the fantastic dream of political parties. It is most unfortunate that the Christian eschatology has been taken over by the politicians and by them changed into secular Utopianism. The authentic Christian hope gives no encouragement to any kind of secular Utopianism. It might well be that the final triumph of righteousness over evil in this world will be tragic in its nature. Let us not yield to the false lure of Utopianism, whether soft or hard. That sort of thing is not to be identified with the Kingdom of God, which is the rule of God in the hearts of men and over their lives. The Kingdom of God is more than a theological concept, a slogan, a battle cry, or a dream in the sky. It is God's will realized in humanity; it is the fulfillment of God's design in history.

We stand at one of the great turning points of human history. The past 150 years have been the most materialistic of all the ages. Within that era man climbed atop the material universe, spread his legs wide apart, and exclaimed, "What a great man am I!" He had counterfeited omnipresence by harnessing steam and electricity, he had counterfeited omnipresence by means of the radio, he had counterfeited omniscience by splitting and controlling the atom. But he had not learned how to control himself. Now he is beginning to listen when scientists say that man, not matter, is the chief problem of the world. Today man supremely fears destruction! And what are the savants saying to him? "The solution can only be found in the realm of the spirit."

Meanwhile down the centuries the voice of Jesus Christ comes calling, "I am the way, the truth and the life." Everyone can prove it in his own personal experience. All men and nations can prove it. Undoubtedly the spiritual tides have started to come in. Signs multiply to indicate that a great new chance is about to open to man. Will he humbly answer mercy's call with a glad, "Yes, Lord Jesus"?

Things New and Old

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"Hebrew religion did not perish of old age."¹ To this Jesus testified when he said, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."² "Christianity did not originate in a vacuum but at the heart of the most highly developed . . . religious system which the world has known."³ Upon close observation it may be noted that there is hardly a page of the New Testament where the Old Testament is not cited. In his sermon before Agrippa Paul expressed the attitude common throughout the New Testament: "I stand unto this day testifying both to small and great, *saying nothing but what the prophets and Moses did say should come.*"⁴ Or as Wilhelm Vischer has put it: "The Old Testament tells us *what* the Christ is; the New *who* He is."⁵ The intimate relationship between the Testaments has been expressed by various analogies. Emil Brunner pictures the Old Testament as the first part of the sentence of which the New Testament is the closing words. Neither part can be understood without the other, but it is the latter part that gives the meaning of the whole. Another has mentioned with less accuracy that the Old Testament is the lexicon of the New. It was Luther who likened the Jewish Scriptures to the swaddling clothes about the Christ child in the manger. What the writers of the New Testament reveal, and what those who comment upon it are saying, is that "the Messianic thought of Israel was . . . the medium which in the mind of Jesus and of his Church brought out the true significance of the revelation from God."⁶

1. Elmslie, **How Came Our Faith** (Scribners', 1949), p. 4.

2. Matt. 13:52.

3. W. Manson, **Jesus, the Messiah** (Westminster, 1946), p. 203.

4. Acts 26:22.

5. W. Vischer, **The Witness of the Old Testament to Christ** (Letterworth, 1949), p. 7.

6. W. Manson, **op. cit.**, p. 138.

So obvious has been this fact that it has often been minimized or completely overlooked. During the past half-century few indeed have been the scholarly works on Messianic prophecy. Not until quite recently have significant works begun to appear. It seems that critical study of the Old Testament has been very much to blame. Not that there is no great value in the intensive work that has been done, but "the danger of criticism is not in what it discovers, but in turning the mind aside to details and externals. Those who work in it tend to lose perspective and atmosphere."⁷ At the present time certain anxiety is beginning to be felt by biblical critics themselves. "Some of their number note the disturbing fact that at the very time that the conclusions and discoveries of biblical criticism have been most widely disseminated—through preaching, teaching, and the press—a general biblical illiteracy prevails."⁸ The indifference to religion and the Bible seems to increase with educational opportunity for learning about the Bible. "Certainly those who use the Bible with the greatest unction and fervor are not those who hold academic degrees."⁹ Surely the Bible can never grip men while its teachers continue to stress only "questions of origin, unity, secondary sources, period of composition, and textual glosses and interpolations."¹⁰ Such methods will lead either to a lack of faith in the Bible or a distrust of the whole critical approach. Of the two the first would be fatal, the second to be regretted. Surely the positive and certain results of critical study need to be presented in light of a radiant faith in the constant relevancy of the Word of God.

There is nothing that will more surely lead men to respect the Scriptures than a study of Messianic prophecy and its fulfilment, the ever-flowing stream that is at the very core of biblical teaching. Yet herein lies a constant

7. J. Woods, **The Old Testament in the Church** (S. P. C. K., 1949), p. 18.

8. O. J. Baab, **The Theology of the Old Testament** (Abingdon-Cokesbury, 1949), p. 13.

9. *Ibid.*, p. 14.

10. *Ibid.*, p. 7.

danger. One is likely to read into Old Testament passages thoughts that are not present; or to treat the Old Testament as containing all New Testament truth in disguise. To avoid this catastrophe one must always determine first the context in which a passage appears in the Old Testament, and its obvious meaning in that context. Some scholars would contend that such is the total meaning of a passage, but they are in complete disagreement with both Jesus and the writers of the New Testament. As A. B. Davidson said, "The whole apostolic exegesis of the Old Testament is but an application of finding the end in the beginning."¹¹ There is always more in a Scripture than at first meets the eye. Just because Jewish expositors or the contemporaries of Jesus did not understand certain Messianic concepts in the Old Testament in the same way that the New Testament interprets them, does not mean that the New Testament authors have used a false method of exegesis. It *may be* and *is*, rather, that the Jewish exegetes had eyes but could not see. Jesus alone has the power to tear the seal from Hebrew prophecy and reveal himself within. If one had never seen a rose in bloom it is not likely that he could visualize its appearance when he saw a rosebud. Only after the rose is seen in its glory, can the true nature of the rosebud be appreciated, although the rose lay concealed within all the while. The Jewish scholars, who had not followed Jesus, could not understand their own prophets, but those who were the disciples of the Christ of whom the Scriptures spoke could for the first time understand the mysteries that had long lain veiled. Not that dishonest exegetical methods must be used to discover their great truths. As Wilhelm Vischer has so well said: "If Jesus is really the hidden meaning of Old Testament Scripture, an honest philological exegesis cannot fail to stumble across this truth; not in the sense that it directly finds Jesus there, but in the sense that it would be led to affirm that the thoughts expressed and the stories narrated in the Old Testament, as they are

11. Cf. J. Koods, *op. cit.*, p. 108.

transmitted in the Bible, point toward the crucifixion of Jesus; that the Christ Jesus of the New Testament stands precisely at the vanishing point of Old Testament perspective."¹² Or to put it more simply, the words of the Old Testament are always becoming flesh in Jesus.

What is new in the New Testament about the Messiah? There are some who would contend that Jesus took separate and conflicting strains of Messianic thought and united them in himself. Until his coming they were never together in Old Testament prophecy. Indeed in the New Testament there are three distinct figures used for the Messiah as applied to Jesus: Son of Man, Suffering Servant, and Davidic King. Are these concepts always separate streams in the Old Testament or do they ultimately converge? That is the problem before us. But first a word of caution:

Although it is the custom in some circles today to denounce loudly anyone who reads Christian truth into the Old Testament, those same scholars are guilty of a far greater sin, imposing their *own* notions upon a scriptural passage. They go to the Bible with their minds already convinced as to what they shall find there. If their suspicions are not confirmed, the *passage* is branded as suspicious. Since it does not meet with their theory, the section is regarded as an interpolation by a later scribe and so to be discarded, or a word has suffered in transmission and should be replaced by another more in keeping with the scholars' beliefs. Such a subjective process results in the Old Testament becoming the word of the scholar rather than the Word of God. We must let the Scripture speak for itself, not for us, for it refuses to become our slaves. We are constantly being judged by it, and not it by us. It is quite possible that when a passage disagrees with our opinion that the error is not in the passage but in our theory. So let us for once let the Old Testament speak for itself. If then it contradicts itself let us emend the text; if it contradicts our notions let us be fair enough to abandon such fatal presumption.

12. W. Vischer, *op. cit.*, p. 28.

In the Jewish Scriptures as well as in the New Testament there are these same three conspicuous figures, the Davidic King, the Suffering Servant, and the Son of Man. There are some who claim that not even the coming Son of David is ever called Messiah in the Old Testament, but it appears certain that this term ("Messiah Prince") is so used in Daniel 9:25, where the work with which this person is associated in 9:24 could only be that of the King from God: "to finish transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy." Although he is nowhere else called Messiah, this Davidic King is conspicuous from the eighth century forward, and regardless of what name he bears, he is a central character in Hebrew eschatology.

The Suffering Servant of Isa. 40-66 presents a more complex problem. It is even contended by some that he is not an individual. Jewish expositors frequently teach that the Servant is the Hebrew nation. Although it is true that the nation Israel is identified with the Servant in the opening chapters of 40-66, the prophet soon makes it conspicuous that Israel as a nation has failed God. The Servant must be one "who will restore the tribes of Jacob" to God, although he himself is an Israelite and the true Israel. After the mention of the Servant's mission to Israel in Ch. 49, the nation Israel is never again called servant in Isaiah 40-66.

Others admitting the inadequacy of this identification of Israel with the Servant have sought to identify the Servant with the pious remnant within Israel. Their supposition fails when in Isaiah 53:4-8 the prophet, who certainly belonged to that pious remnant, speaks of himself as one of those benefited by the work of the Servant. That the prophet is the speaker in Isa. 53 and not the Gentiles, is shown when he speaks of "my people to whom the stroke is due." The Jews are benefited, one of whose number he is.

Thus we are forced, as C. R. North has so recently shown, to admit that the Servant is an individual. But who is he?

Can he be identified with the Davidic King? Some would answer an emphatic no to this question, chiefly because we have no record of Jewish expositors in pre-Christian days who made such an identification. Since the Rabbis did not so understand the passage, these scholars argue, the passage cannot be understood to apply to the Davidic King. But Jesus condemned these same Rabbis for their inadequacy to find him in his capacity as suffering Messiah in the Old Testament. Would he upbraid them for failing to see something that was not there? We must beware lest we search the Scripture and also fail to find Jesus there, and be guilty of the same rationalistic blindness.

The question at hand is not did the Rabbis identify the Davidic King with the Suffering Servant, for they did not, but does the Old Testament do so. Has Jesus given us insight into Scripture that the Rabbis did not possess? Are we guilty of eisegesis when we see Jesus in the Old Testament; that is, are we reading him into it when he is not there, or have our eyes been opened to truths that long lay hidden until the marvelous light of the gospel was spread abroad?

After the fourth servant poem in Isa. 52:13-53:12, there is a most interesting passage in 55:1-5. After a universal call to repentance, the author of the servant poems, speaking for Yahweh says: "I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given *him* for a witness to the peoples, a leader and a commander to the peoples (the office of the Servant)." How could he more plainly say that the Davidic king and the servant of Yahweh are the same person?

Zechariah 9:9 is even more convincing:

"Behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass."

A scholar would be hopelessly stubborn who could not see the influence of the Suffering Servant idea upon this passage. Each of the three characteristics of the king are those elsewhere attributed to the Servant: just (righteous) ("my righteous servant," 53:11); not "having salvation" but "having been given the victory;" and lowly, "afflicted"

(Isa. 53: 7, "When he was afflicted he opened not his mouth"). How could it be more plainly said that the Davidic King and the Servant of Yahweh are one? It is amazing that the Jewish scholars could not see it before the coming of Jesus; but it is more astounding that after the advent of Jesus, scholars still refuse to see it.

Thus it is readily seen that in Old Testament thought the Davidic King received the first emphasis. Later the suffering of the exile led the inspired writers to see the necessity of more than a King who ruled, they felt the need of a Savior for their sins. But to them the King and the Savior would be one and the same person. Would that moderns could see this great truth! If Jesus is to be Savior of the life he must also be King. The office is still one.

What about the Son of Man? Can he be identified with the Kingly Savior within the Old Testament itself?

The term occurs with Messianic connotations only in Daniel 7:13-14. Here it is almost universally denied that the Messiah is intended, or even that an individual is meant. Let us read the passage:

"I saw in the night-visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom . . ."

Upon first glance it would seem that unmistakably the passage is speaking about an individual. But in the interpretation of the vision this one is apparently identified with the saints (7:27). Yet if one understands the style and thought of the Book of Daniel the difficulty is easily resolved. Frequently the author turns from an individual who heads a kingdom to the kingdom itself. To speak of the kingdom naturally includes the king; to mention the saints also implies the one who rules over them. In Daniel ch. 2 Nebuchadnezzar is called the head of gold, although his kingdom after him is also the head of gold. In the 7th Chapter itself in 7:17 it is said that the four beasts are four kings; yet in vs. 23 it is said that "the fourth beast shall be a fourth king-

dom upon earth." So the author readily shifts from the representative head of the kingdom to the kingdom. Thus in 7:13-14 he speaks of the king who rules the saints, in 7:27 of the saints themselves over whom he is the head.

Further evidence that this one is an individual is presented by the manner in which the one like unto a son of man appears—"there came with the clouds of heaven." If these are the saints, a most inconsistent figure is this! To the Old Testament writers heaven was the habitation of God, not of the saints also. The deceased saints had their abode in Sheol, the grave, beneath the earth. No Old Testament writer would have the saints coming "with the clouds of heaven" but rather would put it as Daniel actually does in 12:2, "and many of them that sleep in the dust of the earth shall awake." The only one that comes "with the clouds of heaven" in the Old Testament is God himself. Since the description given of the kingdom of the "one like unto a son of man" corresponds to that of the Davidic King, and since this same person has already been discovered in 9:24-25, with a mission similar to that of the Suffering Servant, it is a simple matter to see that in Daniel ch. 7 the "one like unto the son of man" is also the Messiah and the Suffering Servant. The three concepts are blended into one, but something new has been emphasized, the pre-existent deity of the Messiah. He comes as God has come before, out of heaven.

Now this pre-existent deity is hinted at in other Messianic passages: "Thou Bethlehem Ephrathah, though thou art little to be among the thousands of Judah, out of thee shall come forth one who shall be ruler in Israel, whose *goings forth* are from old, from everlasting."¹³ "His name shall be called . . . mighty God,"¹⁴ Immanuel, "with us God."¹⁵ "And shall look upon *me* (Yahweh is speaking) whom they have pierced (mortally, so as to kill); and they

13. Micah 5:2.

14. Isaiah 9:6.

15. Isaiah 7:14.

shall mourn for him (the rejected true Shepherd in Zech. 11)."¹⁶

Thus all the Messianic strains of the Old Testament are gathered up in the one term, Son of Man. Within it are both the idea of the Davidic King and that of the Suffering Servant. Although in Daniel it is not as yet a proper name, it does become so in the later non-canonical Book of Enoch, where the term takes on definite Messianic significance of deity and pre-existence, and where, I believe, the author is seeking to interpret Daniel. Thus we can understand why Jesus chose this term as the favorite one to apply to himself. If he had called himself Davidic King, it may have excluded the Suffering Servant. To call himself Suffering Servant would have excluded his claim to deity. To claim to be the Son of Man indicated that he was the fulfilment of the Old Testament prophecies concerning the pre-existent deity, saviorhood, and kingship of the Messiah.

Finally, to make certain that we have not erred in seeing these various Messianic lines converge, let us compare the common expressions applied to these Messianic personalities in the Old Testament. Passages from the Similitudes of Enoch will be cited to indicate how this writer interpreted the terms. The work of William Manson¹⁷ has been especially helpful in this analysis.

UNIVERSAL REIGN

Davidic King. Ps. 2:8 "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

Servant. Isa. 49:7—"Kings shall see and arise; princes, and they shall worship."

Isa. 52:13—"My servant . . . shall be exalted and lifted up, and be very high."

Isa. 52:15—"So shall he scatter many nations, kings shall shut their mouths at him."

16. Zech. 12:10.

17. Cf. W. Manson, *Jesus the Messiah*.

Isa. 53:12 (LXX). For this reason he shall be the inheritor of many and shall divide the spoils of the strong.

Zech. 9:10, where, we have seen, King and Servant are combined. "His dominion shall be from sea to sea, and from the River to the ends of the earth."

Son of Man. Daniel 7:14. "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away. Cf. Isa. 9:6, "Everlasting Father," "Father of Eternity."

SPECIAL RELATIONSHIP WITH GOD

Davidic King. Ps. 2:7—"Thou art my son; this day have I begotten thee."

Ps. 89:27 "I also will *make* him my firstborn, the highest of the kings of the earth."

Servant. Isa. 42:1—"Behold my servant, my chosen, etc."

Son of Man. Daniel 3:25—The puzzling personality with the 3 youths is "like a son of the gods." Nebuchadnezzar calls him an angel (3:28), but Nebuchadnezzar is a notoriously poor exegete of the meaning of the Word of God. There is a close resemblance here to the personality in Daniel 7. We cannot identify the two with certainty but there remains a suspicion that the same person appears in both chapters.

I Enoch 46:3 (Similitudes)—"The Lord of Spirits hath chosen him."

THE EMPHASIS UPON RIGHTEOUSNESS

Davidic King. Jeremiah 23:6—"And this is the name whereby he shall be called: Yahweh our righteousness." cf. Isaiah 9, 11, etc.

Servant. 53:11—"my righteous servant." cf. Zechariah 9:9.

Son of Man. Daniel 9:24—"to bring in everlasting righteousness" (of the work of the Messiah who can be equated with the Son of Man, as we have seen).

Enoch 46:3—"This is the Son of Man who hath righteousness."

MISSION TO THE GENTILES

Davidic King. Isa. 9:2—"In the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations . . . The People that walked in darkness have seen a great light."

Ps. 72:17—"And men shall be blessed in him, all nations shall call him happy."

Servant. Isa 42:6—"for a light of the Gentiles."

Son of Man. Enoch 48:4—"He shall be a light of the Gentiles." Cf. Daniel 7:14—"All nations shall serve him (not simply as slaves, but a benevolent reign, quite the opposite of the worldly powers)."

WISDOM A CHARACTERISTIC

Davidic King. Isa. 9:6—"A wonder-one of a counselor."

Isa. 11:2—"And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding."

Servant. 52:13—"my servant shall deal wisely."

53:13—"By his knowledge shall my righteous servant justify many."

Son of Man. Enoch 49:3—"In him dwells the spirit of Wisdom."

THE TERM ANOINTED APPLIED

Davidic King—Ps. 2:2—"Against Jehovah and his anointed."

Daniel 9:25—"Messiah Prince."

Servant. Isa. 61:1f. "The spirit of the Lord is upon me, because he has anointed me."

Son of Man. Enoch. 48:10—"The Lord of spirits and his anointed. 52:4—"The dominion of his anointed."

Such comparisons could be considerably multiplied. Thus it seems certain that by the time of the writing of the Book of Daniel, Old Testament inspired writers anticipated that the work of redemption would be accomplished by one

personality who would be God dwelling upon earth, Savior and King. Such views were certainly held by the author or authors of the Similitudes of Enoch, and he is but attempting to expound what he believes to be the faith revealed by previous Scriptures, especially that of the Book of Daniel. He is not inventing terms; he is expanding them.

What, then, is new in the New Testament about the Messiah? Certainly not the merging together of previously independent concepts. They had already merged, although they were not so understood by most of the contemporaries of Jesus. But there are definite additions to the Messianic picture that Jesus contributed. The most obvious is his own being and personality. Although the Old Testament prophets knew that these concepts would one day be fused into one personality, they did not picture how this could be done, for it was beyond their own comprehension. They simply knew it had to be. "There was no rigid formula which could be placed upon the head of Jesus like a crown," for "the character and work of the Messiah had to be interpreted in the light of what Jesus actually was before it would fit him."¹⁸ Jesus is greater than any Old Testament definition of Messianism, and we are confronted indeed, as William Manson has said, not with "a case of the human personality of Jesus being swallowed up in a Messianic conception, but of all Messianic conceptions being absorbed into the sphere of his spirit."¹⁹ Or as Martin Luther put it, "It is for Christ's sake that we believe in the Scriptures, not for the Scriptures' sake that we believe in Christ."²⁰

In addition to his own life and death being the focal point of all Messianic thought, the teaching of Jesus shows striking advances beyond the Old Testament view. For the first time Messianic thought was freed from externalism and exclusivism. As remarkable as the prophetic thought of Israel was, her greatest prophets could never completely escape these two bounds. Jesus, with his emphasis upon

18. Cf. J. Woods, *op. cit.*, p. 14.

19. W. Manson, *op. cit.*, p. 215.

20. Cf. J. Woods, *op. cit.*, p. 17.

the spiritual nature of the kingdom of God and its universal application cleared away the debris that had always cluttered up the most exalted Messianic passages of the Old Testament.

We are told that it was the custom of the high priest in the Temple on the Day of Atonement to say to the congregation when he had finished reading the Scripture lesson: "Far more than what I have read to you is contained in this book." Far more than I could ever say is contained in the Scriptures. Most of the erroneous interpretations of the Old Testament today stem from a failure to obey the simple command which came to Augustine: "Tolle lege," "Take and read." But when once we have read, let us not be chargeable to the error that Jesus discovered in his first disciples, "O foolish men, and slow of heart to believe in all that the prophets have spoken!"²¹

21. Luke 24:25.

Baptism and the Lord's Supper: A Positive Interpretation

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A perennial problem for Baptists is the meaningful interpretation of the Christian ordinances. Since we forthrightly deny that baptism and the Lord's Supper are essential to salvation, we are under the constant necessity of justifying our continued observance of and reverence for them. Unless we can make such a positive vindication the major statement which we make concerning the ordinances is a negative one—which perhaps is too often the case.

In fact one cannot but be disturbed because in the present time the Lord's Supper in particular in many of our Baptist churches has the appearance of a meaningless observance. A great number of churches observe this ordinance only very rarely. While the ostensible reason for this condition is sometimes said to be that frequent observance tends to make the ordinance commonplace, one wonders if the reverse is not true, namely, that since the ordinance has actually become of small significance, the need of celebrating it frequently is not felt. This suspicion grows when one notices that on those rare occasions in some churches when the Supper is partaken of it is done in an off-hand, casual, hap-hazard manner which bespeaks little preparation mentally or spiritually, on the part of pastor or people.

Moreover, sometimes in books on Baptist doctrine the discussions concerning the ordinances are not concerned with the real significance of these rites, but with peripheral, secondary questions. These we ought to have noticed, but not to have left the others unnoticed. For example, it is important to know who are to receive and who are to administer the ordinances, but it is of much more primary importance to know what the ordinances are and why we should observe them.

Now, by all means, we must continue to make the negative assertion that the ordinances are not necessary to salvation. In insisting upon this statement we are upon the solid ground of New Testament teaching concerning redemption. Furthermore, the Reformation faith, when it is consistent, must make the same declaration. But, having insisted upon this denial of the necessity of the ordinances for salvation, the constraint is upon us to give a clear reason for their continued observance and a positive interpretation of their significance.

What is the value of the ordinances to the churches and why should Baptists observe them? It is not enough to say, "We observe the ordinances because Christ commanded them." It is true, of course, that our Lord commanded the perpetuation of baptism and the Supper; and it is equally certain that His command is abundant authority for the practice of these rites. Yet our Lord is never arbitrary nor irrational in what He enjoins; so we must look behind His command for its intention. Undoubtedly Christ expects His followers to perpetuate the ordinances because of their value to His own purpose of making effective for each successive generation of mankind the blessings of His redemption. This purpose He expected to be accomplished by His followers as they yielded themselves over to His Lordship mediated to them by the Holy Spirit. The task given to Christians is essentially two-fold: we are to "make disciples," i.e., by the proclamation of the Gospel in testimony empowered by the Holy Spirit; and we are to instruct these disciples in all that our Lord commanded, i.e., by teaching carried on in the fellowship of the church, which is indwelt by the Holy Spirit and entered by the rite of baptism.¹ It is manifest that this two-fold task is to be accomplished by the conveying of Christian truth by the Holy Spirit, through the churches, first to non-Christians and then to believers. So the task is actually one, the communicating of truth—Christ, the Truth—from God to man.² Now in the light

1. Matt. 28:18-20; Acts 1:8; 2:38, 41-24. (All Scripture quotations are from the Revised Standard Version of the New Testament.)

of Christ's command of the observance of the ordinances and their relation to His purpose, it seems quite in order to state positively that *the ordinances are indispensable for the most effective conveyance of Christian truth in Gospel proclamation and Christian nurture.*

One has a sense of the inadequacy of language in explaining the meaning of baptism and the Lord's Supper. Our usual way of describing them is by the use of such words as "symbol" or "sign" or "emblem." Yet one feels, for example, when he reads Paul's interpretation of baptism³ that such words are too weak. The outward form of baptism seems to have a closer relation to the reality which it represents than a symbol would suggest. Paul did not say, "As many of you as were baptized into Christ (thereby symbolized the fact that you) have put on Christ."⁴ He did not say, "Do you not know that all of us who have been baptized into Christ Jesus were (symbolically) baptized into his death?"⁵ One cannot but feel that Paul's statements would be weakened if these additions were made. One has the same impression about Peter's prescription to the convicted Jews on the great Pentecost day. Peter's meaning might be changed if his statement were made to read: "Repent and be baptized every one of you in the name of Jesus Christ (as a symbol) for the forgiveness of your sins."⁶ Of course the apostles could have used the word "symbol" or similar terms in their statements concerning baptism or the Lord's Supper, but the fact is that they did not. It may be that if they had had to controvert the belief that the sacraments are necessary to salvation, they would have used some such terms—but that we cannot know. Perhaps one is not justified, then, in stating dogmatically that the ordinances are "mere symbols" as is so often done.

2. John 14:26; 15:26-27; 16:7-14. See E. Y. Mullins, **The Christian Religion in Its Doctrinal Expression** (Philadelphia, The Judson Press, 1917), pp. 361-365.

3. See Romans 6:1-11; Col. 2:12; Gal. 3:27.

4. Gal. 3:27.

5. Romans 6:3.

6. Acts 2:38.

Other Baptists seem to have experienced this same difficulty of language with regard to the ordinances. For instance, one finds such a statement as the following in which a whole series of descriptive words are used as if in the consciousness that one phrase could not adequately represent the meaning of these ordinances: Baptism and the Lord's Supper "we accept . . . as fitting and useful symbols of spiritual religion, emblematic Gospels, visible words, acted parables, moving pictures of Christian history and Christian experience, preachers of the profoundest Christian truths."⁷

To be sure, the *elements* of the ordinances are symbols; but there is much more to the ordinances than the elements: there are words read or spoken, there are actions, there are participants, there is an atmosphere and a setting. In view of this fact it may be that the concept of drama will be helpful in understanding and explaining the meaning of the Christian ordinances. Christians, and especially Protestants, have always recognized the place of the sermon as a medium for the conveyance of Christian truth. But it is a commonplace of human knowledge that there are some ideas and experiences whose full meaning cannot be expressed by words. Drama is a means of communication that employs much more than words: it uses actions and movements, it provides settings and backgrounds, it speaks through gestures and facial expressions, it sometimes makes use of music—in various ways it supplements and goes beyond words in making its appeal to the aesthetic and emotional nature as well as to the rational.⁸

Drama is different from symbolism in that it is more personal and sometimes effects a much closer relation between the thing portrayed and the representation of it. In drama there is a certain measure of identification of the actor with the person whose part he plays;—in fact, for good

7. Frederick L. Anderson, "Historic Baptist Principles," in **Baptist Fundamentals** (Philadelphia, The Judson Press, 1920), p. 25.
8. To be sure, the sermon, too, is more than mere words; but the dramatic character of the ordinances in distinction from the sermon is obvious.

acting this identification is necessary. Often an actor makes an attempt to enter into the experiences, the feelings, the very life of the one whom he is impersonating, and he is thereby influenced to some extent, for good or bad, by this identification. How profound would be the effect upon the actor if he should play his own part and relive the experiences which have really been his!—and of course this is sometimes done.

In the Christian ordinances the participants actually play their own parts in setting forth a dramatic portrayal of what has happened to them. The recipient of baptism plays not only his own part but the part of Another. He shows forth the death, burial, and resurrection of Christ, and at the same time his soul is flooded with the memory of his own death, burial, and resurrection. He declares, by the washing of water, that the forgiving grace of God has cleansed him from his sins. Thus he gives a dramatic portrayal of the crucial events which make up the Gospel story, and at the same time he dramatizes Christian experience—his own experience—of the saving grace of that Gospel. For the rightly instructed, discerning Christian the reception of baptism should mean the impressive apprehension of Christian truth by a medium beyond the power of words. The meaning of the Gospel should be idelibly impressed upon him as he “puts on Christ before an assembled world.”⁹ At the same time his soul is flooded with the memory of his fresh experience of forgiveness, of death to an old life of self-centeredness and sin and resurrection to a new life of Christ-centeredness and righteousness. Moreover, he looks forward in hope to the completion of his redemption in the future resurrection of his body in the likeness of Christ’s resurrection.¹⁰

Second only to the effect upon the one receiving baptism is the effect upon those who watch the rite observed. There

9. Franklin Johnson, “Baptism the Door to the Lord’s Supper,” **Baptist Principles Reset** (Richmond, The Religious Herald Co., 1902), p. 200.

10. Romans 6:5.

is portrayed before them in visible sermon the great facts of Christian history and experience. If those who see baptism are themselves believers, an experience of vivid memory and hope similar to that of the recipient should be theirs. If they are not Christians, who knows but that the gracious work of the Holy Spirit will find access to their hearts through the preaching of this mighty sermon? What a safeguard and vehicle of Gospel truth is this medium of speech beyond words, addressing itself to the depths of human perception, which is designed by Christ to repeat its changeless message every time a new convert enters the visible body of Christ!

In the Lord's Supper the participating Christians "proclaim the Lord's death."¹¹ That is, every observance of the Lord's Supper should be a sermon, though a sermon surpassing words, on the central event of the Gospel—indeed, the central event of history—the Cross. This powerful preachment, similarly to baptism, portrays both Gospel event and Christian experience. The fact of Christ's death, that supremely significant event, is proclaimed mutely but vividly by the elements, the bread and wine. Surely everyone who has heard and believed the Gospel is reminded anew, when he takes the Supper, of the sacrificial death of his Lord.

Moreover, here again the participant is playing a part. In eating the bread and drinking the wine he is doing in a dramatic and pictorial manner what he has been doing since he first believed, namely, receiving by faith his own life and the sustenance of that life from the body of his Lord which was given for him, and the blood of His Lord which was "poured out" for him, "for many for the forgiveness of sins."¹² Here it is indeed that drama may, and by all means should, merge with the reality which it represents. This dramatic portrayal by the Christian of his constant nourishment upon the "bread which came down from heaven"¹³—

11. I Cor. 11:26.

12. Matt. 26:26-28; Luke 22:19-20.

13. John 6:58.

a nourishment which occurs in various ways: through prayer and meditation, through Scripture study, through Christian fellowship—now becomes an occasion upon which the worshipping Christian again may receive the “flesh” and “blood” of the Son of Man,” which is “food indeed” and drink indeed.”¹⁴ Is it any wonder that many, awed by the powerful psychology of this cherished moment when drama blends with reality, have tended to forget that a “real Presence” of Christ was mediated to them in other moments of worship, and that the food received in the Supper was also partaken at other times?

In addition, this great sermon on the Cross makes yet another declaration. It sets forth in visible sermon the nature and the foundation of the church itself. The Supper tells us that we who partake are all one in Christ, who is the common Ground and Source of our life. It is most unfortunate that Baptists sometimes go to the extreme of denying that the Supper has any connotation of “communion” or vital fellowship with each other in the church. Such a denial seems impossible to justify from the New Testament. Apart from the disputed meaning of the word “communion” (*koinonia*) in the particular context in which it is used with reference to the Lord's Supper,¹⁵ there is considerable Scriptural warrant for viewing the Supper as an expression of the fellowship, the common tie, which binds together the participants. In the first place, in the New Testament churches, in fact in its institution by our Lord, the Lord's Supper was connected with a common meal. Moreover, there is no hint of its being given to individuals, but rather it was observed by the assembled church. As near as one can tell it was not designed, either by Christ or the apostles, to be taken privately, because its meaning is not merely private. In the second place, it was by the blood of Christ that the new covenant was ratified, forming the “new Israel,” a fact which is dramatized in the taking of the cup. As the old covenant had been ratified by the blood of calves and

14. John 6:53-55.

15. I Cor. 10:16.

goats,¹⁶ creating the old Israel, so the blood of the Lamb of God sealed the new covenant which constituted the new Israel. "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."¹⁷ These were the words of institution remembered to have been spoken by the Lord Himself. One is not to partake of the Supper without the grateful remembrance that the shed blood of Christ has created a new community of which he is an individual member and all other members of which are his brethren.

In the third place, from the teaching of Paul concerning the Lord's Supper it is evident that this rite signified for him the unity of the church. This is seen in the following statement from his pen: "Because there is one loaf, we who are many are one body, for we all partake of the same loaf."¹⁸ This sentence is unambiguous: the one loaf, eaten in the Lord's Supper, means that the several members of the church are but one body. Likewise, the fact that in the mind of Paul divisions disqualified the Corinthian church from true observance of the Lord's Supper is testimony to this same conviction on his part.¹⁹ So long as church members were denying by their attitudes and actions that they had a common life of which Christ was the Source, partaking of the cup of the covenant and the one loaf would be a farce.

It may be profitable to inquire what these "divisions" and "factions" (*schismata* and *haireseis*) were, which rendered a true observance of the Lord's Supper impossible. In the effort to justify a rigidly restricted observance of the Supper these divisions are often interpreted as being analogous to our modern denomination cleavages. Thus it is claimed that one cannot properly observe the Lord's Supper with those who differ from him on points of doctrine. If these divisions in the Corinthian church were the ones described in the earlier chapters of this same epistle, as they no doubt

16. Hebrews 9:18-21.

17. I Cor. 11:25.

18. I Cor. 10:17.

19. I Cor. 11:17-20.

were, they did not spring from honest differences of doctrinal opinion held by "spiritual men." Rather they were due to "jealousy and strife" arising from "men of the flesh" who were behaving not like Christians but "like ordinary men."²⁰ Now if the church had split into four congregations, the "Paul," the "Apollos," the "Cephas," and the "Christ" parties,²¹ each one made up of jealous, fleshly people, no matter what doctrinal agreement they may have thus attained they would still have been disqualified from taking the Lord's Supper. Their spirit and actions would have remained a denial of the common life of the one body of Christ represented by the one loaf. It may be possible for "spiritual" men who have honest differences of opinion on doctrinal matters to hold the "unity of the spirit in the bond of peace" and thus to have a true observance of the Lord's Supper together as a manifestation of the common Source of their life in the body of Christ. It can never be possible for jealous and contentious "men of the flesh" truly to observe the Lord's Supper even if they find congregations who agree with them on matters of doctrine.

The ordinances, then, are powerful preachments, somewhat in the nature of drama, speaking in eloquent language which supplements and surpasses words in the communication of Christian truth. They are indispensable for the most effective conveyance of Christian truth in Gospel proclamation and Christian nurture. The neglect of these observances which were designed and commanded by our Lord will eventually result in the impoverishment of the life and witness of churches. It is as though a growing child were denied milk: he might grow to manhood, but probably to an undernourished, deficient manhood.

In conclusion, it should be emphasized that it is the minister, called of God to lead the churches in doing the task which Christ has given them, upon whom the responsibility falls for the meaningful interpretation and observance of baptism and the Lord's Supper.

20. I Cor. 3.

21. I Cor. 1:10 ff.

Johann Sebastian Bach

1685 - 1750

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This year marks the two hundredth anniversary of the death of Johann Sebastian Bach, the famous cantor of St. Thomas's of Leipzig, Germany. With lovers of music the World over we would join and pay tribute to one of the greatest composers of history. As Christians in whose hearts the Lord has put the song of redemption we owe a deep and abiding debt to Bach, for it was in the realm of church music that he wrought works of immortal beauty and power.

Bach hailed from a highly musical family in Thuringia. His ancestors can be clearly traced back to the days of the Protestant Reformation. He was born at Eisenach, not far from the Wartburg where Luther translated the Bible into German, on March 31, 1685. His parents, Johann Ambrosius Bach and Elizabeth Laemmerhirt, lived in humble circumstances. The mother died nine years later, and in the opening days of 1695 the father followed her to the grave, leaving four children orphans, among them 10-year-old Johann Sebastian.

It was fortunate that his eldest brother, Johann Christoph, took the two youngest brothers, Johann Jacob and Johann Sebastian, with him to Ohrdurf, where he was organist in the Lutheran church. Here the two orphaned lads attended the Gymnasium, while their senior brother continued their musical education. Johann Sebastian, whose father had taught him to play the violin, proved particularly zealous in the study of the clavier as the piano was then called. In fact, his thirst for more advanced music was almost insatiable. Brother Johann Christoph, his teacher, admonished him to be patient. Johann Sebastian passionately coveted a volume containing piano pieces by such famous masters as Froberger, Pachelbel, Kerl and others. His brother, however, refused his ardent plea. Young Sebastian was saddened beyond words. He brooded over the matter

and finally hit upon an ingenious plan. The coveted volume was hidden behind the latticed door of an old cupboard. One day, shortly after midnight, Johann Sebastian crept down the stairs into the room where the cupboard stood. Deftly and quietly he reached through the latticed door of the cupboard for the volume, and, returning to his room, he copied it out on moonlit nights. Night after night he continued this stealthy procedure until half a year later the copy was complete. A king could not have been happier than our eager lover of music. For hours he would repair to the still woods nearby and ponder the harmonies which this volume of music disclosed to his wondering mind. But how he longed to play them! Then one day opportunity knocked. His brother Christoph had to be out of town. No sooner had he left than Johann Sebastian hurried to the clavier to play these new pieces. He played as though in ecstasy, the world around him being lost to sight. He did not notice that his brother had re-entered the house, staring open eyed upon the note-book. Heavily the brother's hand came down on his shoulder and with a hard voice he said: "What have you done? What do I hear? What do I see? Are you in alliance with the devil?" Sebastian, trembling and full of shame, confessed his deed. Christoph forgave him, but at once took the treasured copy away from him.

It was inevitable, however, that such eagerness as young Bach showed should bear fruit. When he was 15 years old he secured a place in St. Michael's in Luenenburg, where he both sang and also played the violin. Boehm, the famous organist of St. John's, very likely introduced him to the organ. While at Luenenburg Bach would visit Reinken, another famous organist, at Hamburg, and in 1704 he became organist of the New Church at Arnstadt. It was here, as Albert Schweitzer points out, that Bach laid the foundation of his mastery of the organ. From here he made a pilgrimage to Luebeck, the ancient Hanseatic city on the Baltic, walking 150 miles in order to hear the great organist Buxtehude. The consistory of Arnstadt had granted him a leave of one month. Bach overstayed his leave by two months,

much to the disgust of his superiors. His relations became more and more strained at Arnstadt, and Bach therefore removed in the summer of 1707 to Muhlhausen where he became organist of St. Blasius Church. A year later, conditions at Muhlhausen have been unsatisfactory, Bach went to Weimar as Court organist and chamber musician of Duke Milhelm Ernst, a man of culture and deep devotion to the arts. Nine years were spent at the Ducal Chapel of Weimar. Here Bach played the violin in the orchestra and also wrote cantatas for the church service. He continued his study of the organ both on the organ of the castle church as well as that of the town church.

In 1717 Bach accepted the position of Kappelmeister at the Court of Prince Leopold Anhalt of Koethen, and, though his circumstances were rather limited, he spent six happy years here as director of chamber music. The prince was young and pleasant, with fine musical appreciation, and he did all he could to advance the interests of his concertmaster. Bach, in turn, found leisure for composition, and the only shadow that crossed his path was the loss of his wife Maria Barbara in 1720. Of the seven children born to this union four survived at their mother's death. A year and a half later Bach married Anna Magdalena Wuelken. This marriage proved very happy and successful, since Anna Magdalena was a true mother to Bach's orphaned children and also a fine artist herself. She assisted her husband greatly in his endeavours as a composer and faithfully instructed her many children.

The turning point in Bach's life came when after years of patient waiting and the maturing of his genius he was called in the spring of 1723 to become the cantor of St. Thomas's church in Leipzig.

In one way the position of a cantor in Leipzig was inferior to that of a concertmaster which Bach had occupied at the Courts of Weimar and Koethen. But he changed positions largely in order to provide better educational opportunities for his children. But for 27 years *Altmeister* Bach labored faithfully and unostentatiously, despite handi-

caps and many conflicts with the city council, as organist and tutor of St. Thomas's church and school. In the course of time Bach produced 240 chorales for use in his household; of these 138 have come down to us in print. His cantatas numbered also more than 200, many of whom are of the highest type and are being constantly played and heard in the Protestant churches of Christendom. Bach's greatest fame as a composer rests on his Passions, of which the St. Matthew and the St. John Passion are the best known and the most beautiful. His preludes, toccatas, fantasias, and fugues are priceless treasures of church music. Besides these, Bach has written exquisite piano pieces, and his *D minor Toccata and Fugue* and the *Chromatic Fantasia and Fugue* (D minor) being considered indispensable in the repertory of every pianist of repute. His *Well-tempered Clavichord* contains 48 preludes and fugues through all the major and minor keys. It was mastered by Beethoven when he was but 11 years of age. Nor must we overlook Bach's charming French *Suites* and his intriguing *Inventions* which are the delight of every student of piano.

Bach was the pupil of no school, yet to-day he is recognized as the greatest master of the Contrapuntal school of musical composition. His real greatness as an artist lay in his utter lack of self-consciousness. At no time in his life did Bach seek recognition for his greatest works. He could fight manfully and sometimes stubbornly for his rights as cantor of St. Thomas. He felt that he was entitled to receive the honour of Court Composer from the King of Saxony. But when it came to his highest art he knew no ambition save the glory of God. Yet of this man the French musical authority Guilmant has asserted that "there has been no progress in organ composition since Bach, because Bach's achievements in that branch are the highest possible."

In view of this it is more than strange that his contemporaries had scarcely an idea of the greatness as the composer of Passions and Cantatas. Bach's own sons, two of whom achieved enduring fame, did not plumb the depths of their father's genius. Johann Adam Hiller in a musical

Who's Who of 1784 gave him a few scant lines. The music critic Mattheson, a contemporary of Bach, only recognized his worth after the cantor of St. Thomas had passed from the scene. It took nearly eighty years before Bach's true greatness came to be appreciated. Not until Mendelssohn gave an inspired performance in 1829 in Berlin of the *Passion According to St. Matthew*, just 100 years after its first performance in Leipzig, did Bach really come into his own.

Wherein, we ask, lay the secret of this man who, according to one interpreter, "regarded from the standpoint of our present musical development, looms like a colossus; regarded from the standpoint of his own times, . . . appears superhuman"?¹ How explain this man's profound insight into the mystery of sacred music that even on his death-bed, after blindness has enveloped him in a shroud of darkness, he can dictate to his son-in-law Altnikol such heavenly music as to cause amazement and stupified wonder in the most daring critic?

Albert Schweitzer, the famous doctor and missionary of Lambarene, has perhaps described the secret of Bach and his genius most adequately. He says:

In the last resort the whole man is for the most part an enigma, for to our eyes the outer man differs so much from the inner that neither seems to have any part in the other. In the case of Bach, more than in that of any other genius, the man as he worked and behaved was only the opaque envelope destined to lodge the artistic soul within. In Beethoven, the inner man seizes upon the outer man, uproots him from his normal life, agitates him and inflames him, until the inner light pierces through him and finally consumes him. Not so with Bach. His is rather a case of dualism; his artistic vicissitudes and creations go on side by side with the normal and almost commonplace tenor of his work-a-day existence, without mixing with or making any impression on this."²

1. The New International Encyclopaedia, Vol. II, p. 498 (1925 Edition).
2. Albert Schweitzer, J. S. Bach (Translated by Ernest Newman), Vol. I, p. 164-5.

In the final analysis, Bach can only be understood in terms of his spiritual experience with the crucified and risen Christ. Bach was a Bible Christian with a deep inner life. He was essentially a Lutheran mystic. From the point of church history the Thomas cantor belongs to Lutheran orthodoxy. But it is orthodoxy, rugged, austere and majestic, coupled with mystical inwardness and infinite tenderness. Paul's word to the Colossians "For ye are dead, and your life is hid with Christ in God" became a reality in the life of Johann Sebastian Bach. Again we feel constrained to let Albert Schweitzer, the Bach expert, interpret the tone-painter of Leipzig:

In his innermost essence Bach belongs to the history of German mysticism. This robust man, who seems to be in the thick of life with his family and his work, and whose mouth seems to express something like comfortable joy in life, was inwardly dead to the world. His whole thought was transfigured by a wonderful, serene longing for death. Again and again, whenever the text affords the least pretext for it, he gives voice to this longing in his music; and nowhere is his speech so moving as in the cantatas in which he discourses on the release from the body of this death. The Epiphany and certain bass cantatas are the revelation of his most intimate religious feelings. Sometimes it is a sorrowful and weary longing that the music expresses; at others, a glad, serene desire, finding voice in one of those lulling cradle songs that only he could write; then again a passionate, ecstatic longing, that calls death to it jubilantly, and goes forth in rapture to meet it.³

Schweitzer is convinced that Bach's religion was profoundly mystical, wherefore he refuses to classify him with orthodox Lutheranism. Yet it is significant that Bach was reared in orthodox Lutheranism. When he became cantor at St. Thomas's church in Leipzig in 1723 Bach signed the *formula concordantiae* of the orthodox Lutheran Church. Without its signature no one could secure appointment to any church office in Saxony. Moreover, it is well known

3. Ibid., Vol. 1, pp. 169-170.

that Bach possessed a complete edition of Luther's writings. To be sure, he also had in his small library Tauler's sermons which again is significant, for Luther freely acknowledged his gratitude for that late medieval preacher. At any rate, Bach cannot be rated as a pure mystic. His high regard for the biblical text precludes that. And we rather agree with Franz Spemann who cautions us against an over emphasis of Bach's rugged orthodoxy in contrast to his mystical inwardness. For the secret of Bach's piety is this very togetherness of a supraworldly joyousness and an exaltation to mysterious mystical states of consciousness.

In contemporary theology, Spemann pointedly remarks, the pendulum swings back and forth between the great objectivists and the subjectivists. Historically one thinks of Calvin and Schleiermacher! The objectivists in theology fear the sentimental mood, while the friends of religious experience shun petrification. In the realm of philosophy it is the perennial problem of the relation between object and subject. Translated into Christian language this means: "How are the great deeds of God and His redemption reflected in the souls of the redeemed?" Spemann answers this question thus:

This question Bach, the prophetic musician, has answered so clearly, so powerfully, so comprehensively, as perhaps no one since the days of the apostles. Bach knows the glowing love of Jesus. I purposely emphasize the glowing love of Jesus. Peter writes to the first Christians that they loved Jesus and Jesus speaks repeatedly in John's Gospel of their love towards Him. But despite all the inwardness with which Bach sings: "Dearest Jesus, my desire . . ." one never has the least intimation that he trespasses the boundary of the obedience of faith, nor do we sense for but a moment that his faith rests on self-deception, for against that suspicion he is protected by the discipline of his love and the power of his choir.⁴

4. Harmonien und Dissonanzen: Von Deutscher Musik und Ihren Geistigen Hintergründen, p. 61.

Spemann regrets the fact that so many theologians have so little knowledge of the great music of the Church. The school of Albrecht Ritschl, he argues, might never have arisen if the evangelical theologians of Germany had lived in Bach. Where doctrine and worship become separated danger threatens: doctrine all too easily petrifies or falls victim to philosophical or historical criticism. It is the glory of Bach's music that it is both grandly objective and profoundly subjective. Bach's music leads the believing soul of the Christian to the very gates of Paradise. For Bach is a God inspired singer of the joys of redemption.

We stated before that Bach's *St. Matthew Passion* is perhaps his greatest and most moving work. It is to be noted that while the cantor of Leipzig describes with utmost intensity the sufferings of our Lord, plumbing the unspeakable sorrows of the sinless Saviour, he yet depicts all this, as Schweitzer and others have well pointed out, without a trace of grief. For Bach knows not only the crucified Saviour, but even more the risen Prince of life "who has brought light and immortality" to the wayward sons of men. This gives to Bach's music a serenity and a joyousness hardly found in any other master of music. Bach lives in the full enjoyment of being a redeemed child of God. He knows by experience and exults in the Pentecostal joy in the Holy Spirit.

That Bach stood in the best evangelical tradition is shown by an incident that happened as he was composing the aria 'O Golgatha' of the *St. Matthew Passion*. His second wife, Anna Magdalena, had made her way to his studio. The door to it was half ajar, but as she tried to enter she was startled by her husband's face: it was ashen and covered with tears. She stood for a moment in holy wonder, then quietly withdrew, sat down on the stairs and wept. Bach was reliving in his own soul the awful agony of Christ's passion on Calvary. With the prophet of old he cried "Woe is me, for I am undone." He knew that our sins had laid the Saviour so low. And it was because of this grappling in his own spirit with the problem of sin and guilt that the

melody of "O Sacred Head How Wounded" could form the chief chorale in his *St. Matthew Passion*. Anna Magdalena later wrote these words concerning this incident:

How little do those who hear this music realize what it costs! I was impelled to go to him and throw my arms around his neck, but I dared not to do it. For there was something in his look which filled me with awesome and reverent fear. He never knew that once I saw him in the agony of creative labour and I still rejoice over this fact, for it was a moment in which God alone should behold him. In this holy music which he composed for the words of the Gospel he has given the sublimest expression to the feelings of Christians everywhere when they turn their gaze upon the Cross. Sebastian felt in his own soul the deep anxiety, the vast awe of creatures in need of redemption, the lofty sublimity of the mystery of the Incarnation as he sat down to compose this aria.⁵

The *St. Matthew Passion* has been called a fifth gospel. It is stately in its architectonic structure. The introduction is like a door hewn in granite, as Spemann has put it,⁶ opening with a double choir singing "Kommt, ihr Töchter, helft uns klagen" (Come ye daughters, help me wail). Here Bach uses every available means: the double mixed choir, the orchestra and the organ. The boys' choir falls in with the chorale "O Lamm Gottes unschuldig" (O innocent Lamb of God) and its melody is woven together with that of the double choir. Why this boys' choir at this point? Is it not true that children sing, as a whole, without affectation and without the conscious expression of adults? Such singing by little folk yields the impression of innocent bliss and thus heightens our soul's response. And while deep down like a rolling sea the choir of the deeper male and female voices "wogt und wallet," the boys' voices are heard, pure and clear, with their penetrating "O Lamm Gottes unschuldig." Here the adoration of the God of wonders and of all grace

5. Die kleine Chronik der Anna Magdalena Bach, p. 57.

6. Die Seele des Musikers, pp. 17-19.

moves to a supreme climax. It is full of depth and majesty.

Bach then composes through the entire 26th and 27th chapters of the Gospel according to Matthew. The high tenors assume the role of the evangelist who, accompanied by the strings and cymbalo, tells in recitative fashion the story of redemption. The highly dramatic choirs carry the words of the disciples, of the Jewish people and their religious leaders, the scribes and pharisees. The chorales interrupt the quiet narrative of the evangelist and the deeply provocative choirs. Spemann, whose vivid description we have followed, puts the effect of this section of the music thusly:

Each of the four voices moves along its own path, and through skilful harmonization and change of the tone Bach expresses the mood of every single verse of Holy Writ. These chorales, accompanied by the full orchestra and the organ, give to the whole composition that saturated tranquility which every genuine evangelical sermon reveals that rests on the great deeds of God. And if the singing voice of the evangelist is already significant, that of the Lord stands out even more. It is in base and the strings spread long extended chords over the recitatives, thus casting a golden glow on the ancient pictures of Christ. Here Bach furnishes a moving exposition of the holy texts; by highly skillful and surprising turns he underscores the words of the Lord, thus giving us a gospel commentary that is profounder and more heart-searching than most books on the subject.⁷

How often do pastors and theological students complain that most of the commentaries, even those written by very conservative writers, are often so wooden and unappealing. Spemann is eminently right when he intimates that every exegete may learn from the Thomas cantor. The uniqueness of the words of Christ glow with an inner radiance, a radiance of incomparable beauty. And yet Bach is realistic enough to suggest again and again that Christ's pas-

7. *Ibid.*, p. 18.

sion takes place on earth. For we hear, in recitative and aria, many a hidden prayer. One of the women sings in a high voice "Aus Liebe will mein Heiland sterben, von einer Sunde weiss er nichts" (Out of love would my Saviour die, yet nothing knows he of sin) and the bass sings "Am Abend, da es kühle ward" (At eventide when it got cool), while the accompanying violins cast the evening shadows upon Calvary. One of the violins plays the aria "Erbarme dich mein Gott um meiner Zahren willen" (Have mercy on me, my God, for the sake of my tears). Enough said! The music of Bach, so clear and pure and biblical, must be heard in order to be loved and appreciated. His organ compositions, the mighty toccatas, and his preludes have rightly been called a modern Pentecostal speaking in tongues. His motets in five voices, written for boys' choirs, give intimations of the songs of the angels. His immortal Passions are the adoration of the Crucified and Risen Lord Jesus. In them the pain-filled, tender passion of mediaeval mystics is joined with the strength and energy of the faith of Luther and Calvin. We do not wonder that Bach inscribed his scores, both in his secular and his sacred music, with the S.D.G. (*Soli Deo Gloria*, "To God alone be Praise") or with the letters J.J. (*Jesu juva*, "Help me, Jesus!") To Bach all music was an act of worship. His music is the Gospel of a glorious redemption set to sound. Here, in this music, we are in the very midst of the mysteries of our most holy faith. May pastors, theologians, church organists and choirs, lovingly study the music of this great master who 'though he be dead yet speaketh,' one of God's choicest servants and a herald of his infinite grace as revealed in Jesus Christ our Lord.

Raising the Level of Pastoral Competency

KIRK L. SMITH

Louisville, Kentucky

Bob: I hear you have been called to the First Baptist Church of No-Name, Bill.

Bill: That's right, Bob, but I am a little worried about it.

Bob: Why is that? From all I have heard that is a prosperous church with many well-known members.

Bill: That's so, Bob. But I have reason to worry. You see 5 per cent of the reported church members do not exist; 10 per cent cannot be found; 20 per cent never pray; 25 per cent never read the Bible; 30 per cent never attend church services; 40 per cent never give to any cause; 50 per cent never go to Sunday School; 60 per cent never go to church on Sunday evening; 70 per cent never give to missions; 75 per cent never have family worship; and 95 per cent never win a soul to Christ. See why I'm worried?

Bob: You have cause to be worried, Bill. It looks as if some of the pastoral leadership of that church in the past has been poor.

Bill: I believe that is the case, Bob, although I hate to criticize the former pastor when he is not here to defend himself. But as I have thought about the situation it seems that at least a good deal of the blame must rest on the former pastor if he was there for any length of time.

This would be a very difficult problem to deal with, wouldn't it? Maybe you think the figures are a little out of proportion. Not only are the figures correct but these figures apply to church members in general according to Dr. Roland Q. Leavell in his *Romance of Evangelism*. Of course the preceding characters were fictional, but Dr. Leavell points out in the statistics on church members some startling facts. The conclusion our friends Bob and Bill arrived at seems logical. The pastor is largely responsible

for the attitude of his church. After all it is he who is charged with the leadership of the church. It is he who is to challenge the people to church loyalty and Christian growth in general. Usually a pretty safe diagnosis of the type of man a church has had for its pastor can be made simply by examining the church's attitude and efficiency. A church tends to reflect its pastor's very nature after a few years of association with him. Dr. Wayne Oates points out in *The Christian Shepherd* that the minister's calling is very high since he is a representative of God, a representative of incarnate love, an instrument of the Holy Spirit, a representative of a specific church, and a member of the "healing team" of the community. The latter includes all those who work together to allay human suffering—physical, mental, and spiritual—whether it be the medical doctor, the psychologist, the welfare worker, or the minister. A man looking at the glorious gospel and his sacred calling should say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

There are many well-functioning churches of many denominations with consecrated, capable pastors leading them, but there are many which fall far short of this ideal. Try listening to the radio next Sunday, paying particular attention to the sermons, and see what conclusion you reach. If your opinion of what you hear isn't too high, think how other listeners who are less sympathetic may feel.

This condition is not limited to any one denomination, but in the churches where the ordination requirements seem to be quite flexible there is frequently seen more pastoral incompetency than in others. For example, according to a recent survey, only one-third of Southern Baptist ministers now active have had the benefit of seminary training, one-third have had college training, and the other third have had high school training or less. The question is, what should be done to raise pastoral standards to the level where the pastors will be more effective and more respected by thinking people?

All that has been said so far does not mean that the spiritual qualifications of the minister should be neglected. Nothing can take the place of personal enthusiasm on the minister's part. For instance, one survey of the Disciples of Christ ministers in one state reveals that in 75 per cent of effective pastorates effectiveness resulted from industriousness rather than from high I. Q. or oratorical power or academic prowess. Equally important are consecration to the cause of Christ and the ability to get along with people. Churches certainly need more than walking encyclopedias of knowledge to lead them. But wouldn't most spiritual characteristics of leadership be enhanced by good Christian training in college and seminary?

It may be said, "If you raise the standards there will likely be a lack of men." Perhaps this would be the case and should be faced. It may be God can use a rusty instrument better than no instrument at all. But at least we can begin working for better instruments for the future.

There is no cut-and-dried solution for the problem of raising the standards for the Christian ministry, but there are some methods which can be used with profitable results.

For one thing, ministers and churches should encourage early decisions for the ministry. The Lutheran Church has gone far in this respect. This group seeks to put before every young male member the challenge of the ministry.

Mr. Versil Crenshaw, leader of the Intermediate Training Union work for Southern Baptists, has said that the majority of decisions for full-time Christian service come at the intermediate age, 13-16. Such decisions should be encouraged. An early decision gives time for proper preparation and planning for the ministry. The pastors and Christian parents can do much to help in this respect.

Also churches should have higher ordination standards. Most of the Lutheran groups require that students complete seminary work before their ordination. The Presbyterian Church has followed this practice also. Baptists exercise more freedom and usually will ordain a man after examination of his Christian experience and calling by an ordained

group of men and upon the recommendation of a church. Since this appeal to raise the standards of the Christian ministry is primarily to Baptist people, let it be said that if the latter method is followed, ordination groups should at least encourage the candidate to complete as much schooling as possible. Perhaps an occasional "postponement" of ordination until a higher level of educational preparation is reached or a more satisfactory attitude on the candidate's part seen in a sincere desire to secure as much formal training as possible would be helpful.

Along with higher ordination standards, churches should show more personal interest in ministerial students. They should not be pampered, but a great service can be rendered by churches if they will demonstrate interest in them. Perhaps this might take the form of financial aid to worthy students, since lack of funds prevents many conscientious students from completing the amount of education they would like to have.

However, the heart of the matter is that all denominations need more and better facilities for training pastors. We need better Christian training in colleges. As George Zuidema said in the March, 1949 issue of *Christian Education*, "The large number of students who have made the decision to enter the ministry have done so during the course of their college careers."

Ernest Colwell wrote in the same publication of December, 1949, the recommendation that students for the ministry should study religion as a major in college in order to help them better prepare for seminary. The very discouraging fact remains that the number of secular schools is larger than the denominational schools. In addition, many state schools have little to offer in courses of religion. This is shown in the statement made in *College Reading and Religion*, published by the Yale University Press in 1948: "It is the unanimous report of careful observers that religion is a neglected field of reading and study on the part of college students and their teachers." This statement takes on added significance when it is seen that it was made after

a thorough study of religion in the books college students normally read as foundation texts in the general college curriculum.

Before this, in 1945, a program of faculty consultation on religion in higher education was developed under the joint sponsorship of the American Council on Education, the Edward W. Hazen Foundation, and the National Council on Religion in Higher Education. The consultants were surprised at the credulity of faculty members in religious matters. Most of them seem to rely on "garbled memoirs to tell them what religion is." This situation must be remedied. Christians can do much about it if they will.

Christian Education of December, 1949, reported that when the American Association of Theological Schools met in Lexington, Kentucky, recently they gave very little encouragement to religion being taught in colleges. The fear was that it wouldn't be done correctly. Why can't chaplains be appointed to teach in colleges? This has been done even in state schools and has worked very well. One such case occurred at the University of South Carolina recently where a young Methodist minister appointed as chaplain had several fine courses in Bible and religion. (Incidentally, the students admired and liked him.) Christians can urge even state schools to sponsor such a plan. The courses wouldn't be compulsory and though opposition might arise in some quarters, it probably would not be too difficult to overcome.

In addition to raising the standards in colleges in order that prospective ministers can be better trained, there is a decided need for more and better seminaries. George Zuidema says that our seminaries might be described as finishing schools. It is here that the education of our Christian leaders is completed and polished. As he points out, "The teachers and church leaders of the future spring from this well of the Christian faith. It is evident that a healthy seminary is necessary for a healthy church." There is a shocking lack of seminaries today. In a group like the Baptists, who do not require seminary training for ordination,

it is easy to see how a young man living a long distance from a seminary might hesitate to attend because of family ties or financial difficulties. If the protest is made that this is a rather weak excuse, I agree, but remember the problem is not to judge but to raise the standards. Some other denominations have fewer seminaries than Baptists. For instance, one Lutheran Seminary at Columbia, South Carolina, serves the entire South with a small staff and inadequate buildings to house its potential students.

In addition to having a larger number of seminaries, there is need that the seminaries keep the standards high both for entrance, continuance, and graduation. The American Association of Theological Schools recommends to its member institutions that if a student applies for admission from a non-accredited college, either the applicant should be received on probation or should be given a general examination on the pre-theological studies. The applicant should not be received "unless this is done satisfactorily," they add. The seminaries should continue this policy of keeping the standards high.

More personal attention should be given theological students. Sometimes the smallness of faculties in proportion to the students results in a type of regimented system in which the student simply takes notes and memorizes them for tests. This becomes mechanical after a while and can degenerate into the student's failing to think for himself. This condition is reflected in the experience of Dr. F. W. Buckler of the graduate school of theology, Oberlin College. He addressed a graduating class in a seminary on the need of thinking. The next morning one of the best students brought to a climax seven years of modern education with the question, "But, sir, what do you mean when you use the word 'think'?" The student told Dr. Buckler that he had never heard the word used in school or college except in the form "I think this," or "I think that," that is, as an expression of opinion. Larger faculties would probably be the answer to this problem.

There is an increased need today for more practical application of seminary studies while the student is in the seminary. This can be done by providing clinical studies in which the student will deal with personality problems and maladjustments. Some seminaries have arrangements with nearby hospitals and mental institutions which give assistance in this matter. In addition, the student should have the opportunity to conduct services and preach frequently. Many seminaries still fall far short in the latter respects, however, not having any nearby institutions to give help in the matter.

You and I as Christians can do something about the whole problem. We can see that our churches have higher standards of ordination and take a more personal interest in ministerial candidates. We can support religion in colleges, and we can create more and better seminaries.

Would you like for a first year medical student to be at your side in a time of acute sickness? Nether do I want an untrained man to help lead the people of God in spreading the gospel and teachings of Jesus Christ.

Book Reviews

The Christian Understanding of History. By E. C. Rust. London: Lutterworth Press, 1947. 17s 6d. 306 pp.

E. C. Rust, a Baptist from Rawdon College in England, is one of several young British theologians that have been influenced by the dialectical theology. His attempt at an understanding of history from the point of view of Christian faith reveals a penetrating and promising mind.

Part I of his comprehensive volume is a statement of "The Basic Principles" of the Christian understanding of salvation history in relation to world history. The thesis is "that the true meaning of historical existence is disclosed by God only to faith, for this meaning is concerned with the sovereign purpose of a personal God, to a knowledge of whom reason itself is powerless to attain." Therefore, he "finds the truth about history in a series of historic events in which God Himself acts in order to disclose and actualize His purpose in the lives of men." (p. 21). But the objective and subjective, the individual and the group, natural necessity and divine purpose are all important in this personal understanding of history. Rust has learned Emil Brunner's method of warfare well, for he presents his own dialectical method by first pointing out the fatal weakness of either a naturalistic or an idealistic interpretation of history (pp. 22-53). The categories of thought around which his thought moves are faith, uniqueness, and historical myth (pp. 49f.). Uniqueness added to faith enables him to recognize distorted truth in all religions while at the same time declaring the finality of Jesus Christ (pp. 54-64). The category of historical myth will offend both liberals and fundamentalists, but Rust clearly defines his meaning. By historical myth he means events that cannot be disclosed to historical science alone because they belong to both history and the eternal order (pp. 50, 65). The dimensions of eternity can be described only by religious symbolism.

Part II is a survey of "The Course of Salvation History and Its Eschatological Framework" from Moses to the Johannine literature of the New Testament. With H. Wheeler Robinson, his college Principal, the author accepts the literary reconstruction of the Old Testament that discloses a movement from the covenant with the nation, through the remnant to the fulness of time and the coming of the kingdom in Jesus the Messiah. T. W. Manson and C. H. Dodd have helped him through the eschatology of the New Testament. He goes as far as Manson in saying Jesus was mistaken as to the time of the Parousia (p. 154) but not so far as Dodd with realized eschatology. His discussion of Paul, Hebrews and John is generally balanced though not without clouded statements (e.g., he says on p. 164, "sin operated" in the body of Jesus).

Part III, on "Salvation History and World History," is the most balanced and the best part of the book. Rust wrestles with the significant problem of the relation between the two ages of Hebrew eschatology and the two realms of Greek eschatology and concludes that both "are needed for a full understanding of the historical process." (p. 191). The Johannine corpus contains both the spiritual eschatology of the Fourth Gospel and the apocalyptic eschatology of the Book of Revelation. With this conclusion he assesses the significance of secular history in relation to the Fall, community, the new humanity, and divine sovereignty. To Emil Brunner's interpretation of the Fall as a description of all men in estrangement to God he adds Paul Tillich's emphasis on the "demonic," but he is more personal in his interpretation of the Devil than is Tillich. Those who find Reinhold Niebuhr's *Moral Man and Immoral Society* too difficult will find help in the chapter on "Fallen Man and Community," but the following chapter on "Salvation History and the New Humanity" gives an emphasis to redemption that is lacking in Niebuhr. God's sovereignty over secular history makes the wrath of man praise God and serve His righteousness (p. 284). "The End of History" is a real event, but the Parousia, the Last Judgment and the

Final Resurrection are interpreted in light of the realized eschatology of C. H. Dodd.

Rust's debt to Barth, Brunner, Niebuhr, Tillich, Robinson, T. W. Manson, and Dodd is great, but he pays tribute to whom tribute is due! And it must be said that he adds a clarity and balance not always found in his sources.

Dale Moody

Problems in Christian Apologetics. By Bernard Ramm. Portland, Oregon: Western Baptist Theological Seminary, 1949. 92 pages.

Professor Bernard Ramm of the Bible Institute of Los Angeles discusses reason and revelation, naturalism and scientism as the problems of Christian apologetics. The lecture on "Faith and Reason," rejecting the Christian agnosticism of Pascal, defends a "Christian rationalism" along the lines of Edward John Carnell's *An Introduction to Christian Apologetics*. The second lecture is a critical evaluation of "Brunner's Apologetic of Revelation." Some of his criticisms of Brunner are justified, but it is not correct to assert that the Swiss theologian has no place for doctrine (p. 46. e.g., Brunner's *The Divine-Human Encounter*, p. 108) and that in this system "man is a sinner because he is a creature" (p. 52). Ramm is right in pointing out these factors as crucial and lacking clarity in Brunner. The lecture on "New Problems in Apologetics" is a critique of naturalism and related topics. Such a statement as "the spirit of Hobbes is stalking the steppes of Russia" (p. 53) would perhaps be news to Russian philosophers, but the recognition of naturalism as the central problem of Christian apologetics is good judgment. The best lecture is the last. The discussion of the "Limitations of the Scientific Method," largely dependent upon F. R. Tennant's *Philosophical Theology*, is of value, but it seems to contradict the spirit of the first two lectures. After all, it is epistemological dualism that is the greatest weakness of both Brunner and Tennant. The work as a whole gives the impression that much has been swallowed that is not yet digested. Incidentally, the author has a special taste for split infinitives (e.g., pp. 80, 82).

Dale Moody

Philosophy of Religion. By John A. Nicholson. New York: The Ronald Press Company, 1950. 419 pages. \$3.75.

This is a comprehensive and well balanced volume designed to introduce students to the philosophy of religion. It consists of two parts, part one being expository in nature, while part two furnishes selections from the four representative thinkers, Spinoza, Kant, Comte, and Bergson, chosen to interpret basic issues in the philosophy of religion. An introductory section of part one (chapters 1 and 2) deals with the problem of defining the meaning and scope of the philosophy of religion. The latter implies reflection and critical coordination of man's thinking about the phenomena of religion. The interrelation between the philosophy of religion and theology, the psychology of religion and the history and comparative study of religion is very clearly delineated. Chapter 4 treats of Blaise Pascal's criticism of rationalistic theory of knowledge. The appendix of this volume contains a bibliography for each of the eight chapters.

The author, a professor in the University of Illinois, writes with clarity and precision, is fair and judicious in his judgments, and allows the representative thinkers of the modern period to state their case. This is a commendable piece of scholarly exposition of one of mankind's perennial concerns.

William A. Mueller

Lectures in Systematic Theology. By Henry C. Thiessen. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949. 574 pages. \$6.00.

The lectures of the late Henry C. Thiessen were completed and edited by John Caldwell Thiessen. This service will be appreciated by all, including the reviewer, who knew this great and good man. The special field of study to which Dr. Thiessen gave himself was New Testament, having earned his Ph.D. from Southern Baptist Theological Seminary under A. T. Robertson; therefore his lectures in systematic theology are largely dependent on others. His greatest debt is to A. H. Strong; and those who have read the

Systematic Theology of the Baptist theologian, will find the reading of Thiessen's work familiar territory. On eschatology, however, Thiessen departs from Strong and follows the system of eschatology usually associated with C. I. Scofield. His friendship with L. S. Chafer, Scofield's most prolific disciple, accounts for much of this second source. So it is not unjust to say that Strong and Scofield are the two streams from which he drank most deeply. This is not to say that he did not add his own insights. There are some errors that should be corrected if there is a second printing. God did not breathe a living soul into man (p. 226). He breathed his "breath" and man *became* a living soul, and Thiessen perhaps would so state it. The first names of Schleiermacher are Frederich Ernst Daniel not Albrecht, and the German word *Gesamtheit* is misspelled and means "whole," not "community" (p. 252). There are several other such errors.

Dale Moody

The Person and Work of Christ. By Benjamin Breckinridge Warfield. Philadelphia: Presbyterian and Reformed Publishing Company. 1950. 575 pages. \$4.50.

This volume contains a collection of published articles by the Kentucky born and famous Princeton scholar, B. B. Warfield. It deals, in the main, with the person and the redemptive work of Jesus Christ. Appended are three sermons, highly theological in character, dealing with "The Risen steps, but who could ever think of imitating the Incarnation? To this reviewer the latter theme sounds somewhat odd, for is it not the Incarnation an unrepeatable fact of redemptive history? At best, Christians may imitate Jesus or walk in His steps, but who could ever think of imitating the Incarnation? The sermon itself makes it clear, however, that we ought to follow Christ in the "path of self-sacrifice . . . the path to glory" (p. 575).

Underlying all of Warfield's teaching concerning Christ is his conviction that our Lord and Saviour was perfectly divine and completely human. While our author avows that "we can never hope to comprehend how the infinite

God and a finite humanity can be united in a single person" (p. 69), he yet affirms that "the formula, put together by the Council of Chalcedon, 451 A.D., declares it to have been always the doctrine of the church, derived from the Scriptures and our Lord Himself, that our Lord Jesus Christ is "truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, without sin . . ." (p. 70).

Chapters VI, VII and III are particularly discerning and furnish a rich source of information with respect to christological tendencies prior to 1915. Warfield's dictum that "revolt from the doctrine of the Two Natures means, therefore, nothing more or less than the explanation of Christianity in terms of mere humanity" has been amply confirmed by recent theological developments.

This is a wholesome book, written with clarity and without venom, and it deserves a high place in contemporary theological literature.

William A. Mueller

Outlines of Theology. By A. A. Hodge. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949. 678 pages. \$5.00.

In 1860 the original edition of this work was published by A. A. Hodge, the son of Charles Hodge of Princeton. The revised and enlarged edition of which this is a reprint appeared in 1878. The chief value of the work is the clarity with which the "Princeton Theology" is expressed. It is no doubt the best example of this type of theology and students of American Calvinism will welcome the reprint of this "great catechism" of Calvinism.

Dale Moody

Morale et Corps Mystique, Tome I and II. By Emile Mersch, S. J. L'Édition Universelle, Bruxelles and Desclee, De Brouwer and Cie, Paris, 1949. 430 pages.

The learned author of this two-volume work, now in its third and enlarged edition, Father Emil Mersch of the Society of Jesus, was killed on the field of battle in May,

1940, as he ministered beyond the line of duty, to his dying and wounded countrymen. This is a posthumously published work. Volume I has 278 pages and it is divided into 11 chapters. In chapter I the meaning of religion, Christianity and Catholicism is briefly analyzed, the basic thesis being that religion is a central concern of the human spirit, not one attitude besides others, that Christianity is not *one* religion among other religions, but the religion par excellence, supernaturally and absolutely perfect; and lastly that Catholicism is not one Christian confession alongside other Christian confessions, but Christianity as such, that is, integral Christianity. Chapters II to VI deal with general principles and their bearing upon the Incarnation and spiritual doctrine (Ch. II), the sanctity of Christians as members of Christ's body (Ch. III), the prayer life of Christians as expressed in the liturgy of the Church and the prayers of individual Christians (Ch. IV), the universal priesthood of all believers centering in Jesus Christ, the supreme priest, (Ch. V) and the relation between the mystical body of Christ, the Church, and contemporary humanity (Ch. VI). Chapters VII to XI deal with the application of the above truths to Christian poverty (Ch. VII), love, marriage and chastity (Ch. VIII), authority and obedience (Ch. IX), the obedience of children and citizens (Ch. X), and finally religious obedience (Ch. XI). Volume II of Mersch's work deals with the problem of Christian morality centered and grounded in the "total Christ."

Space forbids a critical evaluation of a work that is filled with the love of the Saviour and the highest aspirations toward attaining the vision of God. All interested in the spiritual life of Christians will profit from the study of this work.

William A. Mueller

Outline of Metaphysics. By Franklin J. Matchette. New York: Philosophical Library, 1949. 108 pages. \$3.75.

The writer of this book, a successful business man who gave himself to philosophy as a non-professional lover of truth, epitomizes his view of life in these words:

"Everywhere, the relative universe points beyond itself. Its contingency posits a transcendent Necessity. Its finitude, imperfections, and limitations posit an Infinite, Perfect and Unlimited. The partiality and incompleteness of the relative bear witness to the Absolute, of which, in faint and fragmentary fashion, they are image and reflection" (p. 18).

The Absolute, Matchette argues in Thomist fashion, is a Necessary Being, that is, it is One whose non-existence is an impossibility. Such a being is its own cause of existing. Contingent being, on the other hand, is one which has the cause of its very existence in something external to itself. Unless we allow a series of causes or determinants, all of which are contingent entities, there is no first cause. But such a supposition would eliminate all genuine causes whatever. Hence, any series of causes of contingent being or beings, must have as its First Cause a Necessary Being. Once, by reason and faith, we admit such a First Cause, a Necessary Being, or the Absolute, enormous consequences result. This Absolute is GOD. Our author concludes thus:

"It is clear that the Absolute is Divine, and this without impiety or impropriety. The Absolute is God, possessing all the attributes of Deity. It is infinite and eternal, creator and governor of the supreme object of worship, faith and veneration of traditional religion" (p. 31).

Matchette holds that man's virtue, worth and his felicity ultimately depend upon the degree of his proximity to the Absolute. Man's salvation lies in the right use of his freedom or the minimization, through prudence and wisdom of the evils which he brings into being by his choices. Our author, to cite a word of Jesus, is not 'far from the Kingdom.'

William A. Mueller.

Psychotherapy and a Christian View of Man. By David E. Roberts. New York: Scribner's Sons, 1950. 161 pages. \$3.00.

Gardner Murphy says that something of a neurotic phobia has kept psychologists from facing squarely the relevance

of an adequate world-view for a healthy personality. Such also has been the reticence of many theologians to come to grips with the inter-relationships and antipathies between a Christian concept of personality and the current theories and practices of psychotherapy.

Professor Roberts has no such timidity. Rather he comes to grips with thorny theological issues at the roots of psychotherapeutic concepts. The point of convergence of these two areas is in the mutual rejection of legalistic, static concepts of salvation which bind rather than release men from the power of sin. The mutual insistence of both the Christian faith and secular psychotherapy upon an inner perception and a sense of personal responsibility is another point of continuity.

The grasp of historical theology and the philosophy of religion and the discriminating judgements as to the actual foundations and techniques of psychotherapy shown by Professor Roberts make this book of revolutionary and abiding worth. The work is revolutionary in the sense that it is, according to this reviewer's limited knowledge, the first book by a competent theologian on this subject. It is of abiding worth in the sense that the author brings theology itself one step closer to the pressures of human need and one step away from a purely academic discussion. Here theology and the philosophy of religion become matters of life and death rather than matters of opinion as to a "good" or "bad" idea.

Wayne E. Oates

The Bible and Early Man. By Humphrey J. T. Johnson. New York: The Declan X. McMullen Company, Inc., 1948. 159 pages.

This is an attempt by a Roman Catholic scholar to deal with the problems arising out of the first eleven chapters of Genesis while remaining true to the discoveries of modern science and within the framework of the decrees of the Pontifical Biblical Commission. A large part of the scientific background for this discussion is presented in the first three chapters, in which the author deals with the source of mod-

ern difficulties, the development of the evolution controversy, and the progress of discovery in relation to fossil man. The biblical problems involved include the origin and Fall of man, the unity of the human race, the early ages of the world, and the Deluge.

The author's approach is that of one who believes that the solution to these problems lies in a proper understanding of the literary forms in vogue in the ancient Near East. To this end he enlists the aid of history, archaeology, anthropology, and other sciences. Though the author's interpretations conform to the restraining decrees of the Biblical Commission, he admits that these decrees are neither infallible nor irrevocable. A very noticeable concession to these restrictions is that though he proceeds on the basis of Pentateuchal sources, he uses the neutral letters "A" and "B" instead of the standard "P" and "J" to signify the documents ascribed to the priestly and Yahwist writers—all this because the latter terms are associated with a school of criticism which assigns a late date to the Pentateuch. Though it is impossible to do more than point in the direction of a solution of some of the problems with which this book is concerned, the author does make some very helpful suggestions for those who are struggling with such difficulties.

Wm. H. Morton

Worlds in Collision. By Immanuel Velikovsky. The Macmillan Company, New York, 1950. 401 pages. \$4.50.

One would have to be an authority on astronomy, geology, physics, comparative religion and world history to dare pass final judgment upon this highly controversial book. From a startling new point of view, Velikovsky has attempted what is almost a synthesis of knowledge of the various branches, with full regard to ancient Mayan, Aztec, Polynesian, and Oriental civilizations, as well as those of Egypt, Babylonia, Greece, and Rome. Some of his conclusions are so revolutionary that, should his theories gain credence, many books on science and history would have to be revised.

The book first gained prominent notice through a magazine preview in which Velikovsky's explanation of the Biblical statement that Joshua commanded the sun to stand still was elaborated. This is only one item in a cosmic order which has, according to this radical new view, several times been subjected to tremendous upheavals and reversals, due to the close approach to the earth of some planet, wandering from its accustomed orbit. The two major cataclysms discussed in this book took place about 1500 B. C., when Venus came dangerously near, and about 687 B. C., when Mars veered, cometlike, toward our globe. The first occasion is connected by Velikovsky with the Exodus and so-called miracles related to it. The second is made to account for the destruction of Sennacherib's army and certain other phenomena.

Let no one jump to the conclusion that the author is primarily concerned with substantiating the Biblical record. Far from that, Velikovsky attempts to explain the miracles as mere natural events, unrelated to a divine purpose. Those who would prematurely hail him as a champion of Biblical orthodoxy will find cold comfort in his picture of a universe in which runaway planets have a way of breaking rudely into the orderly routine of things. The mechanical regularity of the self-contained Newtonian universe is eliminated, but in its place is, apparently, a vast planetary system in which anything may happen.

There are undoubtedly values in the book. It is so refreshingly different that it enforces a realization that many of the commonly-accepted dicta of science are only theories after all, and that much of modern knowledge has never been subjected to a thorough criticism. It also points up the desirability of a greater unification of knowledge, which will take account of variant elements not fully harmonious with accepted schemes.

The book is intensely interesting to read. It will provoke thought and initiate a chain-reaction of new ideas.

H. C. Goerner

Out of My Later Years. By Albert Einstein. Philosophical Library, New York. Pages 282. Price \$4.75.

It is only natural that so remarkable and distinguished a member of the human race should attract publishers and that his words on all sorts of subjects should be sought for publication. The present volume brings together no fewer than sixty deliverances of his. These are classified under six headings and a full table of contents will guide a reader to the topic in which he may be interested, while an index will locate various authors and authorities mentioned in the text.

Einstein is in demand for lectures and addresses for all sorts of organizations on all sorts of subjects, and one gathers that he is very accommodating in this matter. On most of the topics he is competent to speak out of a background of wide and varied thinking. Sometimes it is evident that he was very far from being an authority when he spoke.

Although early in his life he definitely devoted himself to science and committed himself to mechanistic thinking, as clearly indicated in his Biography, he nevertheless developed a wide human interest. The articles and paragraphs in this volume show that, like the rest of us, Einstein is subject to human prejudices, predilections and the snare of omniscience. This is most evident in the extensive section on the Jews, entitled "My People." The most important section of the book for most readers in these tense times deals with "Public Affairs," in which he deals with various current interests preeminently with his passion for a one-world, super-national organization. He apprehends with great clarity the difficulties in the way of achieving this goal. He does not see its clearly fundamental weakness in the provincialism and depravity of our unredeemed human nature. He does see, and states quite clearly, that the conflict between Russia and the United States and the lesser nations associated with these two giant powers, is not primarily a conflict of ideologies, which might be adjusted; but rather a conflict of

nationalistic and economic imperialisms dominated by the two great powers.

It is in the first division, "Convictions and Beliefs," that one finds least satisfaction. The chapter on "Science and Religion," is clearly superficial and represents sectional thinking which seems quite out of place in one who prides himself on unification of reality and thought in comprehensive wholes. Here he shows very inadequate understanding of the true nature of religion and commits himself to impersonality in the causation and progress of the universe.

As a whole and in detail the book is highly interesting, parts of it because of profundity and authority, parts of it because so very pertinent to current life and problems, parts of it because the author himself is a most interesting figure of our generation.

W. O. Carver

I Believe. A Christian Faith for Youth. By Nevin C. Harner. Philadelphia: The Christian Education Press, 1950. 127 pages. \$1.75.

This is a book on the basic issues of the Christian faith written for young people. There are many fine things in this little volume. The author enters sympathetically into the difficulties that face modern youth as they confront the challenge of Christianity. Chapters 2 and 3, dealing respectively with God and man, are particularly suggestive. The language is simple and direct, although we would demur at some of the author's conclusions. For instance, regarding the Virgin Birth of Jesus and his miracles Professor Harner argues on both sides of the question. He says:

"If, therefore, you can believe in the Virgin Birth, well and good. You have a firm basis for your conviction that Jesus came from God. If you cannot believe it, do not worry about it, but in your own way hold fast to this same conviction. In either case, try to view with understanding those who differ from you" (p. 22).

We wonder whether that approach is truly helpful and constructive. To be sure, the author declares for Jesus Christ

as Lord and Saviour. That is entirely commendable. But issues are not solved by evading them. Again, in dealing with baptism we are given some startling interpretations. Are there then, in the light of the author's assertions (p. 66) two meanings possible for N. T. baptism? That every baby has untold possibilities for growth is self-evident. Socrates knew that and so did Buddha no doubt. But is that possibility of growth symbolized in Christian baptism? We think not. Romans 6:1-13 and other N. T. passages tell quite a different story. By the same token the N. T. clearly enjoins Christian parents to bring up their children in Christian faith and nurture. But is *that* phase of our parental concern and duty dramatized in baptism?

William A. Mueller

The Way to God. By Maxwell Silver. New York: Philosophical Library, 1950. 303 pages. \$3.00.

This is a novel book, intriguing and provocative, recording the dialogue between a son and his father, a Jewish rabbi, on the perennial problem of maintaining faith in the goodness of God in face of the vast evil in our world.

Christians of all denominations the world over might well take heed of this anguish pouring forth from the bosom of a troubled Jewish lad who tries to make sense of an non-sensical and insane society. In a world where the diabolical madness of Hitler's *Herrenvolk* could wreak its vengeance upon millions of innocent Jewish women, men and children, in a society where even in our free land antisemitism is growing instead of diminishing, in a *Christian* western world where the followers of Jesus, on the whole, like the priest and Levite of old, passed by on the other side, when the members of God's ancient people lay bleeding and prostrate in the cauldrons of hate, in such a world this book has a right to be heard.

It is reassuring to note that as this enlightened Jewish thinker grapples with his son's haunting doubts concerning the validity of the theist's faith in God he sounds a note of victorious affirmation. Over against the stark pessi-

mism of a Bertrand Russell or a Joseph Wood Krutch, Dr. Cilver posits a sturdy faith and a living hope rooted in the reality of the God of the ancient prophets. The dignity of man, democracy's ultimate bastion, our author affirms, has its root and anchor in God who is our Creator. From this issue man's confidence in the final triumph of right, the ultimate worthwhileness of the moral life and, at the end of the journey, communion with the source of all our good. Here is, while sceptics sigh and fools mock and rent, manna for man's spirit, Provision for the Journey of man who is a citizen of two worlds, a *homo viator*, on his way to the city that has foundations whose builder and maker is GOD.

William A. Mueller

Enduring Satisfaction. By William P. McEwen. New York: Philosophical Library, 1949. 370 pages. \$4.75.

Professor McEwen proposes to explore various and variously effective ways of redemption for modern man who finds himself lost in the maze of conflicting ideologies. Man, he holds, has through the ages been in pursuit of salvation. No religion, worthy of its name, has left its devotees utterly in darkness about the chief end of life. Each religion, ancient and modern, is characterized by belief in ideal values. The Hebrew prophets exalted moral virtues and repentance as a means of inner cleansing, while Hinduism and Buddhism major on escape from the world of appearance (*maya*) into the world of ultimate placid bliss called Nirwana. Many are the ways, so we are told, that bring men release from frustration, anxiety and pain, and the Christian theologian and witness is rebuked for his narrowness of vision and understanding, insisting as he does, that there is but *one* way to God, even through Jesus Christ, the Saviour of men.

We have indicated the drift of the thinking of this book. Needless to say that what our author finally suggests is self-redemption. It is significant that he opens his discussion with a statement from Wolfgang von Goethe, the poet laureate of Germany, who, despite his marvelous gifts and many creative insights, remained outside the pale of the

Christian faith, an aristocrat of culture who would not finally bow before the humble Nazarene, the King of life and joy. But Goethe admittedly achieved little happiness in his life, though he made a bold pretense to Olympian calm and serenity. His example, alas, led many astray to bow down to the lesser gods of science, aesthetic contemplation, or the man of genius who is his own law. No, *this* way lies not the way to redemption. Illusion beckons at the end of this road.

William A. Mueller

World Faith. The Story of the Religions of the United Nations. By Ruth Cranston. Harper and Bros., New York, 1949. 193 pages. \$3.00.

Mrs. Cranston has attempted something which very much needs to be done, but which in the nature of the case is all but impossible. Conscious of the growing quest for unity among the nations, and mindful of the vital role of religion in human life, she has attempted to find a common core of religious faith within the various religions professed by the major peoples which make up the United Nations. The hope is that the nations of the world might agree upon the great basic religious and ethical principles which they hold in common, and then make this the basis for world peace and cooperation.

The book is written in popular style, designed for the layman. It treats seven of the religions of the world: Hinduism, Buddhism, Confucianism, Taoism, Mohammedanism, Judaism, and Christianity. It is a model of brevity and conciseness, giving a brief sketch of the life of the founder of each faith, the basic principles which he taught, the application of these principles to social life, some appraisal of the strength and weakness of each religion in its subsequent historical development, and its position in the world today.

One hesitates to express a critical judgment of a book with so lofty a purpose. But the many admitted values of the volume are eclipsed by the basic proposition that all the great religious teachers have taught essentially the same

truths. This simply is not so, although a measure of agreement can be found. Even less acceptable is Mrs. Cranston's theory that the basic teaching of all great religions is *the unity of man and God*: that man is now a god, or soon will become one. It is true that Hinduism teaches this (at least some forms of Hinduism). It is *not* true that Confucius taught this; nor did Mohammed, nor the Jewish prophets, nor Jesus. Only the most violent misinterpretation of the words of Jesus makes it possible for her to attribute this teaching to him.

Labels are often odious, but this book needs to be labelled for what it really is. It is Theosophy. It is a cleverly worded attempt to capitalize upon the world's need for a unifying faith in order to present the essential teachings of Theosophy as the answer to that need. Whether the author is herself an avowed Theosophist or not, I do not know. It would be difficult to find a better piece of propaganda for that movement.

The world desperately needs a unifying faith. But Mrs. Cranston has not described the faith that can save mankind.

H. C. Goerner

Signs of Hope. By Elton Trueblood. New York: Harper and Brothers, 1950. 125 pages. \$1.00.

Trueblood has done it again: within briefest compass he has assessed both the peril and the hope of this hour. Looking backward to the time of Britain's Civil war in the seventeenth century, an era full of turmoil and strife, Trueblood takes courage as he reminds us with Professor Whitehead of the illustrious men that adorned that century: men like John Milton, John Locke, Isaac Newton, George Fox, Jeremy Taylor, Richard Baxter, John Bunyan, Robert Boyle. Nor has God forsaken our age, dark though it be. There are many signs of hope: the rise and growth of the ecumenical movement since 1910, the vitality of the New Theology, the emergence of lay religion and the number of redemptive societies springing up in different parts of the world. These spur our hope and faith in a century of despair.

Among the new cells growing new spiritual tissue in a broken society Trueblood mentions the following: George MacLeod's Iona Community of Scotland; Pendle Hill of Wallingford, Pennsylvania, and Quaker Hill, at Richmond, Indiana, both Quaker centers for inner renewal and social action; then "The Master's Minority," a Southern Baptist venture started by the lamented Frank H. Leavell; the "Discipleship Plan" of the Northern Baptist Youth Fellowship; the Lutheran Student Movement, and like ventures. Modern lay religious efforts are spearheaded by such exciting places as Bossy in Switzerland, Bad Boll in southern Germany, and the Sigtuna Foundation of Sweden. The Zoe Movement of Greece, the Bible distributing Gideons of America, and the Christophere Movement of Father James Keller witness to a resurgence of the Spirit of God in unexpected places. May the ordinary churchman awake from sleep and bestir himself to "discern the signs of the times," lest the God of wonders pass by unnoticed.

William A. Mueller

Responsible Christianity. By Justin Wroe Nixon. New York: Harper and Brothers, 1950. 190 pages. \$2.50.

The subtitle of this provocative book is "Leaven of a Free Society." Professor Nixon during his entire career as pastor and teacher and labourer in ecumenical endeavor has been deeply interested in the motivations of a free and democratic society. In this volume Dr. Nixon tries to give an intelligent and Christian answer to the following questions: Does the intellectual outlook among educated people leave any room for religion? What is the nature of religion as we in the West have known it? How does this religion benefit its adherents? What is the basic insight of the Christian religion? In what way is the Christian faith particularly relevant to the needs of men in this age? (See Introduction, p. 12)

Nixon is convinced that "the spiritual climate of today has become increasingly affected by modes of thought that are not favorable to the realization of his (man's) highest

possibilities" (p. 17). The foes of all high religion are found to be the dominance of science and scientific method, the emergence of naturalism in contemporary religion and ethics, and the lack of the eternal dimension in man's endeavour. Where man is conceived primarily in terms of an animal, where the primacy of the person gives way to a mechanistic view of existence, there vital religion is in real danger. It may be, as Dr. Nixon convincingly argues, "that our plight is due not primarily to the strength of science but to the weakness of religion" (p. 53).

Nixon finds in Jesus Christ God's supreme self-disclosure of his grace and purpose for humankind. In Christ love became incarnate for man's ultimate redemption. While God spoke through prophets and bards of old, all that was revealed prior to Christ's coming—belief in a holy God, a Holy Way of Life, a Holy Community and a Holy Destiny—"has been transfigured by the person of Jesus Christ" (p. 137). Where men and women become disciples of Jesus Christ, life takes on a new glow, motives are cleansed and love becomes the dominant and integrating force of being. What Nixon says concerning the power of Christian love is highly suggestive. He writes:

Love means helping men to be wholes. It means helping creatures made in the image of God to enter into their full heritage as children of God. Love is concerned with anything that contributes to that end. To be whole, men need healing and appreciative contacts with nature. They need decent physical and human surroundings. They need useful employment. They have many other material and intellectual as well as spiritual needs. The satisfaction of these needs is as truly an objective of Christian love as the food for the hungry and the clothes for the naked that the author of the Epistle of James urged upon the attention of the early Christians. The program of every Christian church might well be re-examined in the light of such questions as, Are we helping people to be whole men and women? Are we concentrating our efforts on what will contribute most to that end? pp. 144-145.

This is an authentic note of the Christian evangel. Nixon has not heard Walter Rauschenbusch in vain. And he has been with Jesus Christ our Lord!

Nixon does not hold that love can solve all our social and political problems. Nor can a person dedicated to Christ's way of love "do all that may need to be done in *every* situation." He points to the dilemma of Christians who resisted Hitler under most adverse circumstances. Our ultimate hope "for this world and the next is not based . . . upon what he (the Christian) himself can do, but upon what God purposes to do through him and through other men, and through the vast resources of His creation" (p. 141).

William A. Mueller

Chapters in a Life of Paul. By John Knox. New York: Abingdon-Cokesbury Press, 1950. 159 pages. \$2.50.

Dr. Knox, in developing a new understanding of the career and religious experience of the Apostle Paul, departs from the traditional presentation using the letters of Paul as his primary source. He believes that the Paul of Acts is a different kind of man from Paul of the letters. He uses Acts with caution to supplement the autobiographical data of the epistles, but never uses Acts to correct Paul.

In the discussion of the conversion of Paul the author holds that Acts 9:1-2, while not incredible is improbable and is a skillful way for accounting for the conversion of a Jerusalemite Jew in Damascus. In holding that Paul is more dependable than Luke in the account of Paul's visits to Jerusalem, Dr. Knox thinks that Luke is mistaken in placing a visit of Paul to Jerusalem between the "acquaintance" and "conference" visits which is found in Acts 11:29-30. Since Luke does not give the "peace offering" as the purpose of Paul's final visit to Jerusalem, the author thinks this is due to the fact that he had mentioned this before the conference in Acts 11:29-30.

Dr. Knox does not believe that Paul would have spent fourteen years in Syria and Cilicia. This belief he supports with evidence, and equates Galatians 2:1f with Acts 18:21

and thereby makes the Jerusalem conference occur after Paul's first visit to Corinth in or near A.D. 50. He concludes that Galatians was written after the Jerusalem conference and not earlier than A.D. 51. In this he differs with many modern scholars.

Several years ago in the *Journal of Religion* the author defended a view that the "fourteen years ago" in II Corinthians 12:1-4 and in Galatians 2:1 were equivalent. After some objection by critics he now holds that the two intervals of fourteen years are probably a mere coincidence (p. 78 fn. 3). However, Dr. Knox does not change his view of the chronology. One of the interesting discussions in the book is in connection with Gallio. The author contends, though not too convincingly, that Paul appeared before Gallio during his last visit to Corinth which is recorded in Acts 20:3.

From the evidence of Paul's epistles Dr. Knox has arrived at the following chronological scheme: conversion—A.D. 34 or 37; first visit to Jerusalem ("three years later")—A.D. 37 or 40; evangelistic activity in Syria, Cilicia, Galatia, Macedonia, Greece, and Asia—37 or 40 to 51; second visit to Jerusalem (conference)—51; taking of an offering and other evangelistic activity in Asia Minor and Greece—51 to 53; final visit to Jerusalem to take the offering; the arrest there—53 or 54 (found on page 85).

In addition to the development of a new chronological scheme for the life of Paul based altogether on the epistles, the author presents a fresh interpretation of Paul's conversion and of the new life in Christ as Paul understood it. The author has introduced some material that should invite further study and he has also omitted some material in Paul's epistles which may make his scheme appear weak.

Taylor C. Smith

The Meaning of Christ for Paul. By Elias Andrews. New York: Abingdon-Cokesbury Press, 1949. 266 pages. \$3.00.

A complete study of the theology of Paul from the point of view of sound historical exegesis is a great need of

theological science. Nothing exists of the proportions of Fernaud Prat's Roman Catholic work, *The Theology of Saint Paul*. Elias Andrews has made a beginning that should be continued. His discussion is confined to the meaning of Christ, but the centrality of this subject for Paul leads into many of the other topics of a complete theology of Paul.

Andrews interprets Paul's view of Christ as a Christology of experience, certainly a very fruitful and perhaps the best approach. This approach leads to a discussion of "The Relation of Christ to Mankind" as Part I. The chapter on "The Historic Person of Jesus" is an excellent summary of Paul's estimate of the historical Jesus and a solid refutation of the view that Paul was indifferent to the Christ of the Synoptic Gospels. With this solid basis in history Andrews assesses the best investigation on Christ as redeemer from sin, the revealer of God's righteousness, the vanquisher of evil, the creator of the new life, the inaugurator of a new humanity, and the head of the mythical body, the church.

Part II is on "The Relation of Christ to God" and moves from the historical revelation to a metaphysical interpretation of the deity, Lordship, and pre-existence of Christ. He concludes the section with a discussion on Christ a God's eternal affirmation. The exegesis of passages on Jesus as Lord follows the present tendency, especially in K. L. Schmidt's writings, to root Paul's thought in the Old Testament rather than in the Hellenism of Syrian Antioch. Ernst Lohmeyer's important research on the structure of Phil. 2:5-11 receives favorable mention in the discussion on pre-existence. Throughout the book Andrews surveys the views of other men and usually accepts, we think, the best. Little is original in the work, but the summary of other men is very helpful.

For some reason Andrews discusses "The Origins of Pauline Christology" in the third part. Unlike many authors, Andrews finds many sources and these are centered in Paul's experience of Christ.

There are several errors, too many to record, but these are due for the most part to poor checking of references and

proof reading. The work as a whole is a very important contribution for the student of Paul.

Dale Moody

St. Paul's Epistle to the Ephesians. By B. F. Westcott. Wm. B. Eerdmans Publishing Company, 1950. 212 pages. \$5.00.

This book was first published in 1906, some years after the death of the great British scholar whose name it bears. J. M. Schulhof was named editor of the commentary, which had been left in manuscript by Dr. Westcott, and sought, by relying on "such materials as might be found among his papers," to add notes comparable to those of the great scholar's other commentaries.

Since the editor was so careful to use materials almost exclusively from Dr. Westcott himself and since those materials not only in introductory matters but especially in the *additional notes* were so scattered and incomplete, this volume is not so useful a work as, for example, the *Commentary on Hebrews*. However, the exegetical notes on the Greek text are rather full, and are very valuable to the serious student of the Epistle.

This is the fourth of Dr. Westcott's commentaries to be republished by the Eerdmans Company, but the others, (*Gospel of St. John*, *Hebrews*, and *Epistles of John*) have always had a wider popularity than the *Commentary on Ephesians*. While the price (\$5.00) seems too high for such a republished work, the student of the New Testament nevertheless is happy to be able to secure copies of such fine commentaries again.

H. E. Turlington

The Second Advent. By T. Francis Glasson. London: The Epworth Press, 1947. 244 pages. \$1.75.

Since it is quite apparent from the epistles of Paul to the Thessalonians that the early Church believed in the Second Advent (or the Parousia) by A.D. 50, the author of this book attempts to answer several questions which naturally arise when the subject is considered. How did this

belief arise? Did the Church derive it from the teaching of Jesus? If so, how did He in turn arrive at this conviction?

Glasson examines with great care the extant Jewish literature in the time of Jesus and finds little evidence for the Messiah's Parousia as a current Jewish doctrine. In this conclusion he differs with Charles and Otto. After examining the contemporary Jewish literature for Jesus' idea, he turns to the teachings of Jesus. He believes that the eschatological sayings reported in the Gospels are perhaps words of Jesus colored by the beliefs of the early Church. He contends that the apocalyptic element crept into the Gospels, and it is especially true of *Matthew*. When *Matthew* used Mark he did not hesitate to make slight alterations and corrections.

In the discussion of the *Little Apocalypse* in Mark 13 Glasson holds with most scholars that verse 5-37 are a "fly-sheet" incorporated into chapter 13 while verses 1-2 are historical and give a prediction of the destruction of the temple at Jerusalem. The author points out that Mark 13:14, "Let him that reads understand," is very strange if the statement was originally spoken by Jesus.

Glasson further points out that there is no good evidence for the unanimity of belief in an imminent return of Jesus by the early Church until approximately twenty years after the Resurrection. He believes that the doctrine must have emerged during this twenty years period and that Paul was not responsible for its emergence but was following eschatology derived from common Christian teaching which in turn was derived from the Old Testament.

While there may be many things in this book with which one cannot fully agree, the author presents his ideas in a very convincing manner and will stimulate re-thinking on the doctrine of the Second Advent, Taylor C. Smith

Forgotten Religions. A Symposium. Edited by Vergilius Ferm. Philosophical Library, New York, 1950. 392 pages. \$7.50.

The twenty religions described in these interesting essays have been largely forgotten, either because they were associated with civilizations which perished, or because they

belong to people in the geographical outposts of our world. Thus ancient religions and contemporary cults of primitive folk are both included.

Each religion is treated by an expert in that particular field. Many of the writers are professors of anthropology in a university. There is sound scholarship throughout the volume. Nor is the reading as dry as the subject matter might suggest. This is no mere stirring up of the dust of an ancient past, which could as well be allowed to rest in peace. Each author is aware of the very latest results of archaeological discoveries or anthropological research. In some cases, this is the first time some of these matters have been published.

The discussion of the religions of the Sumerians, Hittites, Canaanites and Egyptians is of particular interest to students of the Bible. More in the field of Comparative Religion are the religions of the Eskimos, the Australian aborigines, the Navaho and Hopi Indians. To appeal to the connoisseur are such little-known religions as the Old Norse and Mazdakism.

Dr. Vergilius Ferm, who wrote the Editor's Preface and saw the whole project through, has placed students of religion in his debt by gathering this valuable series of studies together in one volume.

H. C. Goerner

Brazilian Culture. An Introduction to the Study of Culture in Brazil. By Fernando de Azevedo. Translated by William Rex Crawford. The Macmillan Company, New York, 1950. 562 pages. Illustrated. \$12.50.

If one would know Brazil as it really is, a careful study of this encyclopedic volume is to be recommended, second only to an extended tour of the country itself. Indeed, the careful reader of this authoritative book will gain some insights which even the seasoned traveller might miss, and Brazilians themselves may come to know their land better through the study of Dr. de Azevedo's work.

The book was written in the Portuguese language and published in Brazil in 1943. In 1945 its author was awarded the highest literary prize offered by the Academy of Letters

of Brazil, largely on the basis of the achievement represented in this monumental volume. It has been translated into English by the Director of Inter-American Activities at the University of Pennsylvania.

The scope of the book is amazing. Part One is a discussion of "The Factors of Culture," with separate chapters on land and race, economics, the development of urban life, social and political evolution, and the psychology of the Brazilian people. Part Two deals with the development of culture, with chapters on religious institutions, the liberal professions, literary life, science, and art. Part Three, "The Transmission of Culture," is concerned primarily with education, with chapters on colonial education, scholastic institutions, decentralization and the dual system, the reform and unification of the educational system, and types of education. The treatment is a combination of the historical and developmental with the topical. Numerous excellent photographs illustrate the extensive text.

As is readily seen, Dr. Azevedo places the emphasis upon the spiritual elements in Brazilian culture, rather than the material. While this emphasis is not commonly made by North American writers, it is highly proper. Inevitably, Azevedo takes account of the large place of the Catholic church in the development of the distinctive culture of Brazil, but he is not unaware of the growing importance of Protestantism.

This large and attractive volume will be a valuable addition to any bookshelf on Latin America. It should aid North Americans in an appreciative understanding of the admirable achievements of intellect and spirit which have been made by our neighbors to the south. H. C. Goerner

At the Gates. By F. Catherine Bryan. Broadman Press, Nashville, 1949. 374 pages. \$3.75.

No one could have been better qualified to write the classic life story of Matthew T. Yates and his companion, Eliza Moring Yates, than F. Catherine Bryan. She was born in China two years before the death of Yates, in the home of the missionary couple who succeeded these pioneers in

the Shanghai field. Mrs. Yates was to her as a grandmother. Like the Yates, her parents were from North Carolina, and she has delved into the family lore of the Yates clan with the thoroughness and interest of a blood relative. She has told the story with a fullness of detail and sympathetic appreciation which will render any further research into the biographies of these early Southern Baptist missionaries to China all but superfluous.

The story is an epic one. The early years of M. T. Yates reflect the regional history of the South from 1819 to 1847, and the development of Baptists during that period. From 1847 until his death in 1888, the founding and expansion of the Central China Mission largely coincided with the personal influence and achievements of this spiritual giant. His life spanned the time of the Tai Ping Rebellion and the Arrow War in China, as well as the Civil War in America. From small beginnings, through turmoil and tedium, he saw the development of a sound Christian work in the most strategic area of China. Beyond the bounds of his denominational interests, he served China and his own American government as a gifted interpreter and translator, leaving as a permanent legacy the New Testament in the Chinese vernacular and the grateful appreciation of a host of admirers, both Baptist and non-Baptist, both Chinese and Westerners.

A special feature of the book is attention given to Mrs. Yates, who survived her husband by six years, and who shared his greatness in her own right. The author's earlier work, *His Golden Cycle*, which is the story of her father, Dr. R. T. Bryan, now becomes a sort of sequel to this. Together the two books give the story of the Central China Mission through two generations, interpreted as the lengthened shadows of the two missionary couples who wrought most valiantly there.

The Broadman Press has done a splendid job of printing and binding, making this in every way a worthy addition to any bookshelf of great missionary biographies.

H. C. Goerner

Early American Methodism, 1769-1844. Volume One: Missionary Motivation and Expansion. Part One in the History of Methodist Missions. By Wade Crawford Barclay. The Board of Missions and Church Extension of the Methodist Church, New York, 1949. 449 pages. \$3.50.

American Methodists believe that their story is worth telling, and have engaged a first-rate historian to tell it properly. The History of Methodist Missions will eventually fill six large volumes. This is the first of two volumes which will comprise Part One, dealing with the early historical background. As Dr. Barclay points out, it is impossible to distinguish sharply between the general history of the church and its missionary activities in the early period. Thus the full story of early American Methodism is given here, while the emphasis is upon "missionary motivation and expansion." Part Two will cover the same period of time, and will be entitled *To Reform the Nation*. Later volumes will deal with the organized home and foreign missions of the several societies which merged in 1939 to form the American Methodist Church.

Dr. Barclay has set a high standard of literary excellence in this first volume. A part of his story has been told before, but perhaps never better. The Wesleyan heritage, the colonial developments, the era of the circuit rider, the beginnings of missionary organization—it is a thrilling record. Perhaps the reading of it will help to revive something of the spirit for which Methodists were justly famous in those great days.

Not only American Methodists, but Christians of the world will read this book with profit and will eagerly await forthcoming volumes in a notable series.

H. C. Goerner

Flagellant on Horseback. The Life Story of David Brainerd. By Richard Ellsworth Day. The Judson Press, Philadelphia, 1950. 253 pages. \$3.00.

The recent revival of interest in David Brainerd is a wholesome symptom for our day. His famous diary has just been re-published, and now comes an interpretative biography by one of the recognized masters in this field. Dr.

Day will be remembered as the writer who popularized the story of Charles Haddon Spurgeon under the title, *The Shadow of the Broad Brim*, and that of Dwight L. Moody in *Bush Aglow*. He has produced numerous other biographical sketches.

Flagellant on Horseback is not just an ordinary biography. It is an interpretation of the zealous young missionary to the Indians, who burned himself out at the age of 29, as a "flagellant"; that is, one who subjected his physical body to torturous sacrifice with a joyous sense of complete devotion to God. The characterization is not inappropriate, and the kindly biographer helps this modern generation to understand the all but unaccountable springs of action in the redoubtable eighteenth century martyr.

The book has in it something in the nature of an account of a pilgrimage to points of interest in Brainerd's career, as the writer shares with his reader the process of research and developing insights by which the volume came into being. It would serve excellently as a guide to the scenes of Brainerd's boyhood and later labors, if the reader could take it with him on a tour of Connecticut, Massachusetts, New York, and New Jersey. Numerous photographs add interest, although the pictures of modern Navaho Indians are of dubious appropriateness.

More readable than Brainerd's *Journal*, Day's biography serves as a splendid introduction to the man and his mission. It whets the appetite and prepares the soul for the *Journal* itself.

H. C. Goerner

What Would You Do? By Daniel J. Fleming. Friendship Press, New York, 1949. 183 pages. \$2.25.

What is right and what is wrong? Is there any absolute standard of ethical conduct which is universally valid? Can the people of Burma, China, Africa, and the Pacific islands be expected to understand and accept the moral criteria of the so-called Christian West? What should a missionary do when he discovers that tribal tradition or local custom present standards completely at variance with what the mis-

sionary had always assumed to be the recognized ethical principles?

These are some of the questions raised and at least partially answered in a thin but very thoughtful volume by the Professor Emeritus of Missions at Union Theological Seminary. Dr. Fleming has written many books but none which is of more timely nature than this. Rich in concrete illustrations and profound in its analysis of the essential Christian principles of ethics, the book is an important contribution toward a universal ethic. It should be required reading for every new missionary appointee, and will be found stimulating to any serious reader.

H. C. Goerner

Palestine Is Our Business. By Millar Burrows. Philadelphia: The Westminster Press, 1949. 155 pages. \$2.50.

In this book Prof. Burrows of Yale attempts to clarify the perplexing problem of Jewish-Arab relations in Palestine. Three periods of residency in the Near East (the last in 1947-'48) together with his interest and associations in that area over a long period of years eminently qualify him to speak on this subject.

The author presents both the Arab claims and the case for Zionism. He concludes that a terrible wrong has been done to the Arab people of Palestine. The responsibility for this injustice he would not heap on any one doorstep—the British, United Nations, United States, Christians of the world, Jews, and in some respects the Arabs themselves all share in the guilt. Regardless of responsibility, however, Christian, American, and Jewish interests in Palestine have all suffered because of this injustice. This concerns us as Christians because of our committal to the cause of justice everywhere, and it is our business as Americans because our part in the wrong has damaged our moral prestige and adversely affected our strategic and economic interests. Prof. Burrows has attempted to be fair in his treatment of the entire problem. However, he emphasizes that fairness is not equivalent to neutrality. Therefore, believing that some-

thing can yet be done, he pleads for moral judgment and a program of personal action. Such a program of action is outlined in the last chapter of his book.

This is a well-written, forthright, unequivocal evaluation of the situation as Prof. Burrows sees it. Certainly this work will take a high place in the growing body of literature dealing with this difficult subject. Wm. H. Morton

American-Russian Relations in the Far East. By Pauline Tompkins. The Macmillan Company, New York, 1949. 426 pages. \$5.00.

Is war with Russia inevitable? No more insistent and serious question faces the American people. Every thoughtful citizen should strive to understand the complex issues which are involved, and which have their background in the long history of Russo-American relations.

Dr. Tompkins, who is Lecturer in Political Science at Wellesley College, has made a most thorough study of the relations of these two nations since 1800 at those points at which their interests clashed or coincided in the Far East. Very little has been written on this topic previously, and the painstaking research which was part of the requirements for a Ph.D. degree now proves to be of inestimable value to those who would readily grasp the situation in China, Japan, and Southeast Asia.

In addition to describing what has actually taken place in foreign relations, the author seeks to establish her thesis, which is that the doctrine of preserving the balance of power is a barren and ineffective principle to follow. She argues strongly for the necessity of a world government to replace the "anarchy" which has characterized our foreign policy during the past century and a half. Only along this road does she see hope for peace. She does not give any formula for dealing with the obstructionist policies of the Kremlin.

To some this book will seem too idealistic. But it does give the facts in accurate and objective form. It is a good antidote for much of the war hysteria now current.

H. C. Goerner

The Archaeology of Palestine. By W. F. Albright. Harmondsworth, Middlesex: Penguin Books, 1949. 271 pages, 30 plates, 64 text illustrations. 2/6.

In this pocket-size volume Prof. Albright, who of all scholars is best qualified to speak on the subject, has presented an up-to-date, authoritative survey of Palestinian archaeology. Chapter I gives attention to the factors involved in selecting and securing a site to excavate, as well as a discussion of the excavator's art. Chapter II is essentially a brief sketch of the history of Palestinian archaeology down to the present time, with special attention directed to those men of archaeological genius to whom we are most indebted for the progressive development of archaeology as a science. One name, conspicuous by its absence, will be added to this illustrious group by all those acquainted with the field; this name, of course, is that of the author himself, whose unrivaled leadership in this field is universally acknowledged. Chapter III summarizes our information on the environment and culture of Stone Age man in Palestine. Chapters IV-VII give an archaeological survey of the characteristic cultural remains and pottery types of Palestine's various cultural ages from the earliest use of copper through the Graeco-Roman Period. Chapter VIII deals with peoples, languages, writing, and literature in ancient Palestine, and the following chapter illumines daily life in that area during the time of Jacob, Elijah, and the New Testament. Chapters X and XI bring up to date the contributions of archaeology to Old and New Testament research. The final chapter is devoted to the place of Palestine in the pattern of world history, with special emphasis devoted to the role of archaeology in an objective evaluation of Israel's history and thought.

This is an extremely important volume. Rarely indeed does one find so much information in so brief a scope for so reasonable a price. Prof. Albright has again placed in his debt both those primarily concerned with the history and development of culture and those whose interest in archaeology is purely biblical.

Wm. H. Morton

Ancient Israel: Its Story and Meaning. By Heber Cyrus Snell. Logan, Utah: Heber Cyrus Snell, 1948. 302 pages. \$3.00.

The author's purpose in writing this volume is accurately indicated in the title. In twenty-six brief chapters he has sketched the various phases of Israel's history from its earliest days to the end of the Hasmonean period and the beginning of Roman control in 63 B.C. An introductory chapter is devoted to a discussion of the nature of God's self-revelation, particularly as it is seen in Genesis. In a very helpful final chapter entitled "Israel's Meaning for the World" the author has set forth various phases of Israel's progressive understanding of the nature of God and concludes that her contribution has been so outstanding as to merit the designation "special revelation."

Prof. Snell has properly emphasized the necessity of following the historical approach in order to arrive at the treasures of the Old Testament. He has also correctly insisted that true history must go beyond the mere presentation of factual material and must set forth the correct interpretation of these events. Consequently, as he has unfolded Israel's story, the author has given suggestions toward its possible meaning for ancient Israel and for us. Throughout his work the author's discussion has adeptly led into the Old Testament writings themselves. His over-all approach is characterized by a constructive use of the results of modern historical criticism.

In addition to general usage, this volume was meant also for use in seminaries and colleges. Its value for classroom work is enhanced by the appearance, at the end of each chapter, of a list of exercises which involves the reading of a list of related readings in addition to the text itself. If used as the author intended it, this book will prove a very helpful guide to the study of Old Testament history and literature.

Wm. H. Morton

The Jewish People: Past and Present. Vol. I. (A Symposium) New York: Jewish Encyclopedic Handbooks, 1946.

This symposium is the first volume in a series bearing the title above, and published for the purpose of providing the most authoritative and comprehensive data possible in order to acquaint the English-speaking world with the past and present of Jewish history and culture. The contributors to this volume include outstanding scholars from America, Europe, and the Near East, about half of whom are co-editors of the *Yiddish Encyclopedia*.

The contents include monographs on anthropology and archaeology, Jewish history, religion, philosophy, Messianic movements, population distribution, social and economic development, and migrations of the last century. Those with archaeological interests will welcome especially the monograph of Prof. W. F. Albright on "Israel in the Framework of the Ancient Near East," and that of Prof. E. L. Sukenik on the "History of Jewish Archaeology."

This is a very valuable work, replete with excellent illustrations. The first five chapters are especially helpful for those interested in Biblical backgrounds.

Wm. H. Morton

The Story of the American Negro. Revised Edition. By Ina Corinne Brown. Friendship Press, New York, 1950. 211 pages. Cloth, \$2.50, paper \$1.50.

This book was well named. It is neither a complete history of the American Negro, nor a technical study of the race problem; it is the full story of the Negro, briefly told, from the time of his arrival in this country down to the present time. It is presented with such factual clarity and balanced objectivity that any honest-minded reader can quickly grasp, understand, and face realistically the situation involving the Negro today.

The book is not an entirely new one. First published in 1936, it has been enlarged and brought up to date with chapters dealing with some of the remarkable developments of the last twenty years. It ends on a hopeful, expectant note not possible in 1936.

Southerners do not need fear the book as a prejudiced piece of propaganda. Miss Brown clearly establishes the fact that the Civil War was not primarily a noble crusade on the part of the North to free the Negro, but "an economic dispute and a political test of strength." She displays sympathy with the South during the Reconstruction, and places a due portion of blame for the subsequent race problem upon the "carpet-baggers" and "scalawags." And she deals with the problem of the American Negro as a nationwide problem today, not merely a Southern problem.

It would be difficult to find a book which, widely read both in the South and in the North, could do more to promote intelligence and Christian ethics in dealing with America's Number One social problem.

H. C. Goerner

These My Brethren. By Ralph A. Felton. Department of the Rural Church, Drew Theological Seminary, Madison, N. J., 1950. 102 pages. Single copy 40 cents; 3 copies \$1.00; 100 copies \$30.00.

What are the actual facts about the rural Negro in the South? A group of trained field workers under supervision of Dr. Ralph Felton of Drew Seminary set out to determine the answer to that question. A sample survey was made in which 1,542 Negro homes and 570 Negro churches were visited and studied. The area covered 12 counties in 8 states.

The published results will not be surprising to those who have had personal acquaintance with the rural South, but will be valuable in correcting the ideas of some who have exaggerated the plight of the rural Negro, while at the same time revealing needs and problems sufficiently pressing to arouse the complacent. The picture is neither as bad as some have supposed, nor as pleasing as many may have hoped. The overwhelming preponderance of Baptists among the Negro church members is abundantly confirmed, making the desperate need of a better educated ministry among these people, as also revealed by the survey, a major problem for Baptists.

It is significant that the Home Missions Council sponsored the survey jointly with the Phelps Stokes Fund, and

has already begun a program for a better trained Negro rural ministry. Will this serve to stimulate Southern Baptists to do more to aid their Negro brethren? The wide distribution of Dr. Felton's booklet should help.

H. C. Goerner

Ye Shall Be Comforted. By William F. Rogers, Ph.D., Philadelphia: The Westminster Press. 1950. 89 pages. \$1.50.

Bereaved persons are the audience for whom this book is written. Pastors can with great effectiveness place this book in the hands of persons whose close relatives and associates are taken from them by death. Such persons will find the book therapeutically helpful in their time of crisis, and will also be instructed in how their minister can best serve them. The book consists of two parts. Part one, "When Grief Comes," is written as almost a "letter" to a person who is bereaved, giving the best of psychological and religious insight and information on the process and problems faced in normal grief situations. This is contemporary and empirical truth on the psychology of grief, written in good Anglo-Saxon vocabulary for a person in need of help. The need for catharsis and the need for confession of guilt before God joined with the need for skilled pastoral help, are the three major needs of bereaved persons which Dr. Rogers makes clear. Part two, "Words of Comfort," consists of the classical passages from Biblical and extra-Biblical literature which will be of personal inspiration and fortification to those who are bereaved.

This book stands alone as the *only* book which meets the specific need of pastors for a book (brief in scope and inexpensive in cost) which they can with safety hand to the bereaved persons of their parish. The book is also of great value in giving the pastor himself an understanding of his own bereavement experiences and those of his people.

Wayne E. Oates

The Art of Real Happiness. By Norman Vincent Peale, D.D., and Smiley Blanton, M.D. Prentice-Hall, Inc., New York. 250 pages. \$2.75.

Those who read *Faith Is the Answer*, written in collaboration by the minister and the psychiatrist, will be delighted to know that they have brought this second joint venture. Some question may be raised as to the appropriateness of the title, since the book consists largely of reports of cases where maladjusted persons have been helped by a psychiatrist with religious insight and a minister with psychiatric insight. That all of these persons achieved "real happiness" is doubtful; and that the authors disclose the way to happiness as an "art" is even more questionable. Indeed, the thesis of the book, that life is made for happiness, may be seriously challenged. That Christianity offers the way to infallible achievement of personal happiness apart from social and ethical responsibility may be even more seriously challenged.

The book, however, is full of encouragement for those who have missed the way of happiness. That Jesus meant his followers to be "blessed," or "happy," is evident. That many of his professed followers, as well as a multitude of those outside his circle of disciples, have lost or have never had the peace which Christ offers is tragically true. That they may recover or possess the joy of life is the promise of the Gospel. Out of a wealth of experience the minister and the doctor shows how doorways to a new life may be opened, why we love and hate at the same time, how peace of mind may be possessed, how to stay healthy under pressure, how to treat pressure and anxiety, how to have a successful marriage, how to solve the problem of drinking, how to find comfort in bereavement, how to grow older happily. The book will prove a source of solid help to the minister who must deal with much unhappiness and to those with whom he deals as he points them to Christ's way of abundant living.

G. S. Dobbins

Mental Testing—Its History, Principles, and Applications. By Florence L. Goodenough. Rinehart and Company, Inc., New York. 610 pages. \$5.00.

At the height of his career as an experimenter in the field of mental tests and measurements, E. L. Thorndike is said to have remarked that intelligent testers worked under three difficulties—they were trying to measure something they could not define with instruments which they did not possess for purposes which they did not understand. The vogue of mental testing rose to a peak about twenty years ago, leveled off and then declined, and is now coming into much notice again. Education, psychology, psychiatry, and social service have together seen the urgent need of mental measurement in pursuing their individual and common ends.

The present volume is perhaps the most important work that has appeared in this field since the pioneer studies by Goddard, Yerkes, Thorndike and Turmal. The author, a member of the staff of the Institute of Child Welfare, University of Minnesota, provides historical orientation by pointing first to the social need for mental diagnosis, in like fashion the social and educational needs for mental diagnosis, and then by describing the scientific background out of which came the early tests. The second part of the volume deals with principles and methods, in which further discussion is made of scientific procedures in preparing, administering, and interpreting standardized intelligence tests. Part III brings us up to date in the more recent development of tests and scales, including tests of educational aptitude and achievement, the measurement of special talents and efficiencies, the measurement of motor development and motor skills, the measurement of interests and attitudes, the measurement of personal-social characteristics, together with projective methods for the study of personality. The last part, which deals with applications to the present social and educational situation, makes the most original contribution of the book. Here the science of mental testing is brought to the service of clinical practice, industry, social welfare, the armed forces. The closing chapters give a for-

ward look into the possibilities of the mental test as an inter-disciplinary tool of research. Unquestionably this is the indispensable book for all who are concerned with the problems involving the need for scientific mental testing.

G. S. Dobbns

Modern Trends in Education. By M. L. Jacks. London: Andrew Melrose Ltd., 1950. 208 pages.

With keen insight and poignant pen Professor Jacks analyzes the modern trends in education in England. Beginning in 1870 when education was viewed as a "regrettable necessity" by the government, industrialists, parents, and children, he traces the development and expansion of ideas and the various changes in the acts of Parliament to the place where education is coming to be viewed as "the transmission of life from the living, through the living, to the living."

The author presents six trends as they relate to general education. Egalitarianism, a general theory of human equality, is one major trend that is faced. Shall education, in its efforts as equality, be on the highest level and the attempt be made to lift all, regardless of native endowment, to this level? Or shall education be on a lower level so that all get only a second-rate education? In all this, will the exceptional individual be forgotten?

Another problem is the trend toward efficiency through mechanization. However desirable this trend may be it, carries with it the danger that the educational system may become institutionalized and that the school may become a mere organ rather than an organism. Other trends analyzed are: humanism, education as a national and social service, freedom and control.

The author does not suggest any complete solution to the problem. But after reading this book one desires that a similar presentation will be made concerning the trends in public education in the United States. The people of England, teachers, parents and children, are indebted to Professor Jacks for this valuable study. Findley Edge

The Theory of Education in the United States. By Albert J. Nock. Chicago: Henry Regnery Co., 1932. \$2.25. 153 pages.

Although Professor Nock's book may be given a more cordial reception today than when it was first published in 1932 there still will be many who will object strenuously to his thesis.

The author contends that the basic theory which underlies education in the United States (moulded largely in harmony with John Dewey's pragmatism) is woefully inadequate. He further contends that unless this theory is restudied and re-evaluated there is little or no hope of educating men and women with the mental maturity to lead our civilization out of the chaotic condition in which it finds itself. He undertakes to prove that the fundamental concepts of this educational philosophy are unsound and incapable of achieving the results we desire from our educational system.

Professor Nock advocates that we return to the study of the "Great Tradition." By this he means a return to the study of the literatures of Greece and Rome. Here is found, he says, "the longest and fullest continuous record available to us, of what the human mind has been busy about in practically every department of spiritual and social activity." Through this type of study the individual would be able to evaluate the present from the vantage point of this rich and long experience of the past. The student would not only have a "disciplined mind but an experienced mind."

Many questions arise relative to this position, not the least of which is, what is to insure that a study of the classics will not become just so much content learned, totally unrelated to the on-going world in which the student lives. Certainly, we agree, that people today need to be taught how to think and how to evaluate, but we seriously doubt that to give ourselves wholly to a study of the classics is the best way to achieve this purpose.

The book is written in such fine style that regardless of whether the reader agrees or disagrees with the author, he will enjoy the author's vivid presentation of his position.

Findley Edge

The Mind's Adventure. By Howard Lowry. The Westminster Press, Philadelphia. 150 pages. \$2.50.

What future is there for education without religion and religion without education? General education has become "big business" in America and promises to become a major enterprise of the nations of the world. Religion has likewise become "big business" and is experiencing unquestioned revival in our land and in many areas. Yet these two tremendously significant aspects of human life seem to be drifting farther apart, notwithstanding their common interests and purposes.

Dr. Lowry, president of the College of Wooster, proposes an analysis of the contemporary situation, followed by the story of the gradual divorce between higher education and religion, leading to a reconsideration of the relations of religion and education today. In the light of the present situation and crisis, Dr. Lowry discusses with penetrating insight the church-related institution of higher learning, closing with a forward look at the part education may or may not have in achieving the goals of Christianity during the second half of this tragic century. He points out bravely the kind of Christianity likely to have much significance for education and for human living in our distressed world.

This book is notable not only for what it says but for the way in which the author says it. Here is no dull discussion of the problems of modern education nor dry diagnosis of the ills of secularism. Rather, Dr. Lowry has stated trenchantly the case for Christian education in our day, unsparingly exposing the evils both of the materialistic education of the universities and the superficial religionism of certain denominational schools. All who are concerned for true education will read this book with appreciation and delight.

G. S. Dobbins

The Place of Religion in Public Schools. By Virgil Henry. New York: Harper and Bros., 1950. 164 pages. \$2.50.

The author believes that the principle of separation of church and state does not mean that public schools should be

anti-religious nor non-religious. While recognizing that sectarian religion cannot be taught in the public school he holds that an "objective study of religion" is not only possible but desirable. By "objective study of religion" is meant the attempt to make children literate concerning religion and its influence in literature, history, art, etc.

This volume is presented as a guide for those communities who desire to experiment with this objective approach to the study of religion in the public schools. The author discusses such matters as the difficulties involved, curriculum proposals, matters of policy, teacher training and community preparation.

His treatment of the subject is careful and scholarly. Whether his plan is sound must be left to each person's own conclusion. It is worthy of careful consideration.

Findley Edge

The Community and Christian Education. By Tilford T. Swearingen. St. Louis: The Bethany Press, 1950. 159 pages. \$2.00.

In December, 1947, the Conference on the Community and Christian Education was held in Columbus, Ohio. Hon. Harold E. Stassen served as the general chairman of the conference. Dr. T. T. Swearingen, as executive director, was asked to prepare this volume giving to the public the expanded findings of this conference.

The basic idea in this report is that while Christianity is an individual and personal matter the community both as environment and teacher vitally affects one's personal religion. "The church must view its mission in terms which make it a force for constructive community change . . . because the transformation of society is necessary for the full realization of the Christian objective for persons."

In seeking to carry out this thesis practical suggestions are given concerning objectives, the agencies with which the church can and should cooperate, and how to hold a community conference.

Findley Edge

Guiding Children in Christian Growth. By Mary Alice Jones. Abingdon-Cokesbury Press, New York-Nashville. 160 pages. \$1.00.

Mary Alice Jones has rendered conspicuous service to children, their teachers and parents, in former books such as *The Faith of Our Children*, the lovely *Tell Me About* series, but nothing she has done will prove of greater value than this new volume. She knows children and she knows elementary education, and has brought the two together practically and delightfully. She does not evade such issues as "Helping Children to Know God," "Helping Children to Know Jesus Christ," and "Interpreting the Holy Spirit to Children." The theologically minded might find some fault with her treatment of these difficult matters, but those who know and love little children will understand that Miss Jones is thinking and writing from the standpoint of the child's mind, not the adult's.

Miss Jones writes with simplicity, directness, clarity. She has unusual facility for selecting aspects of practical importance to workers with children and giving help where it is most needed. Thus she discusses the child's learning in actual situations—through fellowship in the family, in the church, through activities, through the arts, through worship, through the use of prepared lesson materials. Her insistence on the primacy of the teacher is well placed. An excellent final chapter deals with evaluating the results of teaching. Certainly every officer and teacher in the elementary division of the Sunday School will want this book, and having read it will want to make it available for parents of the children.

G. S. Dobbins

Orientation in Religious Education. By Philip H. Lotz, ed., New York: Abingdon-Cokesbury Press, 1950. 618 pages. \$6.50.

This is a magnificent book! In one volume is presented the cream of the accumulated wisdom of forty-six specialists in the field of religious education.

There are two characteristics of this volume that immediately impress the reader. He is amazed at the ex-

haustive comprehensiveness of its scope. Seemingly all of the major issues in the entire field are treated. For this to be done in a field as broad as religious education calls for a compliment both to the editor for his courage in a bold undertaking and to the publisher for being willing to sponsor so gigantic a task. The reader is also impressed by the quality with which each subject is treated. The editor selected writers of broad scholarship. But he asked each to write on the topic which was his particular specialty. So each contributor writes with the insight and enthusiasm that one has only when he is dealing with his "first love."

Although the book has chapters from the pen of many different writers there is a remarkable unity to it. It is divided into six major sections: I The Cultural and Religious Setting of Religious Education. II Materials and Methods of Religious Education. III Agencies and Organizations for Religious Education. IV Directing Religious Education. V Agencies for Cooperation in Religious Education. VI Wider Perspective of Religious Education. In the appendix there is an excellent bibliography which would be suggestive for the worker in religious education.

It is not expected that one would agree with all that is written in this book. Unquestionably the various contributors would not agree among themselves. But herein is presented the fruits of some of the best thinking in the field today.

There is no doubt that as a sourcebook this volume will become the standard.

Findley Edge

Television—Servant or Master. By Edward J. Carnell. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950. 196 pages. \$2.50.

What is this new thing, television, we have in our hands? Or, perhaps a more accurate statement would be, what is this new thing that has us in its hands? Will it be a force for good or evil in our society? How will it affect Christianity? These are the questions this book seeks to analyze.

The author concludes that it will be neither an unmixed

blessing nor an unmixed curse. In the first half of the book the writer points out how television might be an influence for good in our society by providing good, clean entertainment for relaxation, by broadening man's horizons intellectually and culturally. He indicates how this instrument could be used to spread the Gospel. The last half of the book deals with the evils that may attend the growth of television. These evils are very real. He gives no final answer, for who knows the final answer.

The book is written in an interesting style. Church leaders will do well to study this problem to seek to insure that this new instrument will contribute to and not detract from a Christian social order.

Findley Edge

Campaigning for Members. By Herman A. Sarachan. New York: Association Press, 1949. 160 pages. \$3.00.

At the outset let it be understood this is not a book on how to get members for a church. Rather it is a formula for securing members or friends for organizations such as the Y.M.C.A., Y.W.C.A., Red Cross, Community Chest, etc. Plans are given in the most minute detail for carrying out such a campaign. The suggestions are so simple and practical that even a novice would have no difficulty following them.

Findley Edge

The Social Kit. By Jack B. and Edith Fellows. Nashville: Broadman Press, 1949.

Those who know Jack and Edith Fellows know that they are outstanding among Southern Baptists in the field of Christian recreation. This is the second in a proposed series of twelve "Social Game Kits." It contains 100 icebreakers. With each icebreaker materials needed, formation, and procedure are indicated in careful detail. Those who are responsible for planning socials will welcome this kit.

Findley Edge

Joys and Problems of Child Rearing. By A. T. Jersild, et. al., New York: Bureau of Publications, Teachers College, Columbia University, 1949. 235 pages. \$4.50.

An experiment was conducted under the auspices of the Horace Mann-Lincoln Institute of School Experimentation to gain insight into the attitudes of fathers and mothers concerning the satisfactions and the stresses and strains involved in child rearing.

The subjects interviewed, the method of procedure, and the findings are all carefully presented. The study indicated that the parents reported about two and one-half times as many items of satisfaction as they reported problems. Of course no generalization can be drawn from this. Parents may tend to remember the satisfactions and forget the dissatisfactions, or parents might feel that to report a preponderance of problems might be a reflection on them as parents. Or it might indicate that the joys of parenthood outweigh the problems by two and one-half times.

It is impossible to go into the findings in detail. By reading the summary parents can find out how they compare with others in the joys and problems of child rearing.

Findley Edge

Parents and Teachers View the Child. By Charlotte del Solar. New York: Bureau of Publications, Teachers College, Columbia University, 1949. 119 pages. \$3.00.

With the increasing emphasis upon home-school cooperation it is essential that the parents and teachers understand each other as well as provide mutual assistance in seeking to understand the child. Like *Joys and Problems of Child Rearing* this is a technical experimental study.

The findings, among other things, indicate that parents are more pleased by "the children's development of stalwart, moral, conforming characteristics." While the teachers were "more pleased with such qualities as gaiety, pep, zestfulness." One of the most interesting conclusions drawn from the study was that educational philosophers must rethink the concept that the school must minister to the "whole" child. "Life at school is not, and perhaps ideally

should not be, coextensive with the child's life in its totality. The claim that a school . . . ministers to all aspects of the welfare and training of the 'whole' child needs qualification It would perhaps be better if school people would define more carefully, in practical terms, the overlapping as well as the distinctive and unique roles of the home and of the school." If this suggestion is carried out this book will have made a real contribution.

Findley Edge

Children's Interests and What They Suggest for Education. By A. T. Jersild and R. T. Tasch. New York: Bureau of Publications, Teachers College, Columbia Univ., 1949. 173 pages. \$3.25.

A group of teachers in Springfield, Missouri cooperated with the Horace Mann-Lincoln Institute of School Experimentation to determine children's interests, wishes, likes, and dislikes. A one-page "Interest Finder" was used to secure the information. Three groups, numbering 2,248 children, were studied.

They sought to find what the children liked best or disliked most in the school program, out-of-school interests, feelings about people, relation of interests to needs, etc. The findings are presented by tables and in summary form.

One of the most significant findings was the unfavorable attitude toward social studies. It will take further studies to determine the full significance of this finding. Other studies of this type will be helpful in determining educational procedure.

Findley Edge

Revival in Our Time—The Story of the Billy Graham Evangelistic Campaigns, Including Six of His Sermons. The Van Kampen Press, Wheaton, Illinois. 140 pages. \$2.00.

Is the day past for mass evangelism through the revival? It has been the fashion in the past two decades to speak of "mass evangelism" and "revivalism" in the past tense. Among many signs of revival of the revival is the meteoric rise to fame of Billy Graham. At the age of thirty he led a series of revival meetings in Los Angeles that shook the

city most noted in America for its sophistication. His success was even more sensational in "cultured," case-hardened Boston. Immense crowds heard him in Columbia, South Carolina, where seven thousand conversions were claimed. It is reported that an aggregate of four hundred thousand people attended the eight weeks' meetings in Los Angeles, and 4,178 decision cards were turned in by the personal workers in the inquiry room.

Accounts in this book of the three major meetings recently held by Billy Graham, together with a description of the man and his message and methods, represent excellent reporting and are not unduly extravagant. Quite evidently the power of the preacher does not lie primarily in his sermonic ability. The sermons reproduced, judged as homiletical literature, are hardly more than ordinary. Obviously Mr. Graham's power can be accounted for more in terms of his attractive and persuasive personality, his dramatic presentation of familiar Bible stories and truths, his tremendous earnestness and dependence upon divine guidance. His evangelistic technique is modeled after that of Billy Sunday and Gipsy Smith. C. Wade Freeman, superintendent of the department of evangelism of the Baptist General Convention of Texas, who was in the Boston meetings, writes: "I found myself praying that Dr. Billy Graham might be the hotpoint to spearhead the great revival so sorely needed in America. A repetition of the Boston revival is the imperative need in all America today."

G. S. Dobbins

The Mystery of Godliness. By John Calvin. Wm. B. Eerdmans Publishing Co. \$3.00.

God Transcendent. By J. Graham Machen. Wm. B. Eerdmans Publishing Co. \$2.50.

If these two authors were alive neither would object to their being mentioned together in the same paragraph. Dr. Machen stood firmly in the theological tradition of Calvin. Both lived in the midst of theological controversy and threw themselves into the controversy with great power.

Eerdmans has done a great service in reprinting not only these sermons by Calvin but also in making available other religious classics. The preacher who reads these sermons without haste will find in them still after 400 years a living message.

Until his death Dr. Machen was in the middle of the liberal-conservative controversy in America in the second quarter of this century. He was a strong defender of conservative Protestant faith. He was a scholar and a skilled writer. In a review of his "What is Faith?" a Unitarian editor eulogized him as being "as learned and valiant a spiritual warrior as the Protestant Church has produced in modern times." His volume on "Christianity and Liberalism" was widely read. There is no doubt that he had a real part in the change of theological trends in our country. One may question his strategy in his denomination, but not his strength. The sermons of this volume are representative of his faith and his religious fervor.

J. B. Weatherspoon

Enthusiasms. By Alice Shepard Carver. Nashville, The Broadman Press. 81 pages. \$1.25, cloth.

For those who know Alice Shepard Carver (Mrs. W. O. Carver) and for those who are strangers, this volume of her poetry is one to be treasured always. It is appropriately named "Enthusiasms."

Whether she is writing of flowers, children or old age, the author's great warmth of feeling is transmitted realistically to the reader. One is able to soar to divine heights with her in such a poem as "Horizons" or be amused by her gentle humor in "Soliloquy of a Small Boy."

The volume is divided into three groups: Love, Life, Home, Happiness; Children; and Gardens. Poems under the first category are profound and personal revelations. Those titled "Transformations," "Crying in the Night" and "O Breath" contain messages of infinite meaning. Above all one is conscious of Mrs. Carver's steadfast belief and trust in the goodness and greatness of God.

In writing of children's escapades, the author's keen and ready wit coupled with an overflowing love for youngsters produces a group of whimsical poems that are a joy to read. The words are chosen with a sense of their actual as well as their rhythmical value.

The final portion of poetry, "Gardens," will be a favorite of all flower-lovers. With delicate artistry the author takes the reader by the hand to see the splendors of sunflowers; to feel uplifted by the beauty of a friend's garden; and to share thoughts of love and hope.

These poems are written by one who has remained close to God through all the experiences of birth and death, pain and beauty. In this complex world Mrs. Carver maintains a refreshing delight in simple things which makes this book one to be enjoyed again and again. Mrs. Theron D. Price

The Field of Honor. By Archer Wallace. Abingdon-Cokesbury Press, New York-Nashville. 157 pages. \$1.75.

Here is a collection of one hundred stories for boys—and girls, too—that will provide entertainment and inspiration from brief biographies of men and women who have fought the good fight of life on "the field of honor." The story which furnishes the title of the volume is based on the life of Sir Walter Scott. The sketches are one or two pages in length, attractively titled and printed, and may be read singly or continuously. The stories are intended to renew faith in the heroic qualities of men and to implant in this generation of youth ideals of courage, self-sacrifice, honesty and nobility. Many of the character stories are drawn from recent history. Teachers and leaders of intermediates will find this book especially valuable for purposes of illustration and for the making of worship programs.

G. S. Dobbins

Administration of Chalice. By T. Gregg-Smith. The Grosvenor Press, Portsmouth, England. 25 pages. 4 Shillings.

The Anglican Church maintains the practice of "administering the chalice" (or partaking of the wine in the

Lord's Supper) by use of the common cup. The author of this monograph points to the many objections that have arisen in recent years to the continuance of this practice. He describes the many ways in which communicants, even the ministering priests, seek to avoid the possibility of contracting communicable diseases due to drinking from the common cup. The solution to the problem, Canon Grigg-Smith indicates, lies in the revival of the ancient practice of "intinction," according to which the bread is dipped in the wine and thus given to the communicant. In this way both elements are received and the objectionable feature of drinking from the common cup avoided. The history of this revived practice is highly interesting. G. S. Dobbins

The King of Fassarai. By David Divine. The Macmillan Company, New York, 1950. 296 pages. \$3.00.

An absorbing novel of a young Navy doctor assigned to a tiny Pacific island to check disease among the natives during American occupation; how he won their confidence and affection, and brought new hope to their primitive community. The exaggerated profanity of the military personnel and sordid realism with which their sexual appetites are discussed mar the book for the genteel reader, but a surprising quality of human warmth goes far to redeem the characters. Not to be recommended for young people, but interesting and instructive for the mature-minded, with some insights into the problems of mission work on these islands.

Red Fox of the Kinapoo. By William Marshall Rush. Longmans, Green and Co., New York, 1949. 279 pages. \$2.75.

An excellent semi-historical novel for young people, concerning a young Nez Perce Indian youth who left a government school to join his tribe in what to him seemed a righteous war against the cruel encroachments of the whites. A sympathetic account of a lost cause, which should broaden the interests and sharpen the ethical judgments of American boys and girls, even while entertaining.

Strictly Confidential. By Alice M. Hustad. Minneapolis: Augsburg Publishing House, 1944. 102 pages. \$2.00.

This book is written for girls about girls. It is designed to help her understand herself and her problems. It is both Christian and scholarly, a much needed combination when one deals with this subject. The style is such that girls will read the book with enjoyment; the content is such that they will read it with profit. Highly recommended.

Take Time. By R. L. Middleton. Abingdon-Cokesbury Press.

Twenty-two brief chapters by a Christian layman on subjects having to do with Christian living. To support his own thoughts the author has introduced much quotable material from various sources. (Mr. Middleton is connected with the Baptist Sunday School Board.)

Homiletics Thesaurus on the Gospels. By H. E. J. Ellingsen. Baker Book House, Grand Rapids 6, Michigan. \$4.50.

This is the first volume (Matthew) of a series of sermon outlines gathered by the author, including a goodly number of his own. Well-known preachers of the nineteenth century are among the sources. It compares well with other such works, and like them has the disappointments and hazards of mere outlines that have no living touch with particular situations.

What Shall I Preach. By George Brown Thomas. Abingdon-Cokesbury. \$2.50.

A selection of 2,200 texts from Genesis to Revelation with suggested subjects for sermons; also a full index of subjects with references to related texts. It has the merit of many happy suggestions that give insight into meanings and stir the imagination.

This Holy Venture. Edited by H. Torrey Walker. Muehlenburg Press. \$2.50.

A series of Lenten sermons by outstanding ministers of the United Lutheran Church.

Who Do Men Say That I Am? By T. Stanley Soltau. Van Kampen Press, Wheaton, Illinois. \$1.50.

The author's interpretation of the testimony of various New Testament persons to the character and ministry of Jesus.

The Great World Crisis. By Douglas Ober. Van Kampen Press. Wheaton, Illinois. \$2.00.

A presentation in familiar manner of "where we stand on the prophetic clock; literalist in interpretation, premillennial in outlook.

For the Time of Tears. By Robert G. Lee. Zondervan Press. \$2.00.

Twenty messages of comfort for the bereaved by the eloquent pastor of Bellevue Baptist Church of Memphis, Tenn., and president of the Southern Baptist Convention. The ministry of comfort from the pulpit is greatly needed and often neglected.

The Epistle to the Hebrews. By B. F. Westcott. Grand Rapids, Michigan. Wm. B. Eerdmans Publishing Company, 1950. \$6.00.

This classic work of Westcott speaks for itself as being one of the best commentaries on the Epistle to the Hebrews. The commentary treats the Greek text and includes valuable Notes and Essays on related subjects. It was first published in 1889 and now we are indebted to Eerdmans Publishing Company for reprinting it in 1950.

The Gospel According to St. John. By B. F. Westcott. Grand Rapids, Michigan. Wm. B. Eerdmans Publishing Company, 1950. \$5.00.

This commentary by Westcott does not treat the Greek text but follows the Authorized English Version. The work was reprinted by Westcott from *The Speaker's Commentary* with alterations and additions. The introduction and notes, while not up to date on the Fourth Gospel as far as modern scholarship is concerned, are still valuable as aids toward an understanding of the Gospel.

Life of St. Paul. By James Stalker. Grand Rapids, Michigan: Zondervan Publishing House. No date. \$1.00.

This is an excellent biography of the Apostle Paul for study in Bible classes for missions study groups and for a guide to lay preachers. Hints to the teachers and questions for pupils are found in the back of the book.

Mountains and Mountain Men of the Bible. By Clarence E. Macartney. Nashville: Abingdon-Cokesbury, 1950. 188 pages. \$2.

Here are fifteen sermons on the "mountains and mountain men of the Bible." Again Dr. Macartney has allowed a trained imagination to work in a rich store of biblical knowledge and personal observation. The result is a volume of sermons which has a graphic, clear, and forceful style and which is filled with human interest and deep spiritual insight.

Our Musical Heritage. A Short History of Music. By Curt Sachs. Prentice-Hall, Inc., New York. Price \$5.00

One always looks for a good book from this author. This one does not disappoint. Dr. Sach's approach to history is sensitive of movements rather than individuals—a very proper and profitable approach. This Short History of Music is excellent and should be read by every concert-goer and lover of music.

Story Sermons and Plans for the Junior Church. By Marian W. Gannaway. New York: Abingdon-Cokesbury, 1949. 154 pages. \$2.00.

A brief statement is given concerning the organization, program, and choir of a Junior church. The rest of the book consists of forty-three five to ten minute "story sermons" suitable for children.

The Jolly J's of Silver Creek. By Brenda Cannon. Chicago: Moody Press, 1949. 126 pages. 35 cents.

A story of three Christian teen-agers. The plot is over drawn. The characters as pictured are much too mature for their ages.

Musings of a Mother. By Doris C. Aldrich. Chicago: Moody Press, 1949. 124 pages. 35 cents.

A series of everyday incidents about which a mother moralizes.

Good Neighbors. By Brenda Cannon. Moody Press, Chicago, 1949. 128 pages. Paper 35 cents.

Stories for children, teaching tolerance and world-mindedness.

David Livingstone. By Vernon Howard. Fleming H. Revell Co., New York, 1949. 28 pages illustrated in color. Stiff board, 75 cents.

Book One in the new Children's Missionary Library.

Hudson Taylor. By Vernon Howard. Fleming H. Revell, New York, 1949. 26 pages illustrated in color. Stiff boards, 75 cents.

Book Two in the Children's Missionary Library. Attractive format.

Adoniram Judson. By Vernon Howard. Fleming H. Revell, New York, 1949. 28 pages illustrated in color. 75 cents.

The story of the hero of Burma re-told for small children, as Book Three in the Children's Missionary Library.

Mary Slessor. By Vernon Howard. Fleming H. Revell, New York, 1949. 28 pages illustrated in color. 75 cents.

Book Four in the attractive series of missionary biographies for children.

What's Ahead? By Eleanor Anderson and others. Friendship Press, New York, 1949. 64 pages. Paper 50 cents.

Study and worship program material for women's groups on the general topic, "What's Ahead for the Church?" dealing with problems in community, home, and foreign missions.

A Casket of Cameos. By F. W. Boreham. Philadelphia: The Judson Press, 1950. 271 pages. \$2.

A reissue of a famous series of sermons on "texts that made history."

A Guide to the Preparation of a Thesis. By Bruce M. Metzger. Princeton Theological Seminary, 43 Hibbmen Road, Princeton, New Jersey. 25 pages. \$30.

An Elementary Guide-Manual for the Writing of Term Papers. Prepared by Bernard Ramm. The Van Kampen Press, Wheaton, Illinois. 25 pages. Price not indicated.

The first of these Guides is on the graduate level and the second on the college level. Both are valuable aids to research students.

Five Hundred Sketches and Skeletons of Sermons. By Jabez Burns. Grand Rapids, Mich. Zondervan Publishing House, 1950. 638 pages. \$4.50.

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